

Calvinist Contact

A Reformed Weekly

MAY 22, 1992/47th year of publication/No. 2308

New Age theme park planned for Niagara Falls

Bill Fledderus

NIAGARA FALLS, Ont. — After making an elephant vanish on live television, Canadian illusionist Doug Henning is now trying to make an \$858 million themepark appear near the worldfamous waterfalls of Niagara.

To develop the proposal and buy up the needed 1,400 acres, Henning has already managed to conjure \$36 million from the municipal Niagara Region Development Corporation.

He is now busy selling the idea to the



Photo: C.C. files
Illusionist Doug Henning says he wants to create "the greatest man-made wonder" near the natural wonder of Niagara Falls.

private sector, which he hopes will invest heavily in the project through a private Canadian investment syndicate.

Henning promises the park will create 5,000 permanent new jobs for the region (2,500 in the park itself), attract six million visitors per year and generate an average of \$73 million a year in taxes for the federal and provincial governments.

The land is already entirely purchased or optioned and the feasibility study, preliminary economic impact study and architectural schematics have all been completed. The 33 attractions have been designed and the zoning and permit process has begun.

Transcendental meditation

Henning attributes the idea for Maharishi Veda Land, or "land of the Maharishi's knowledge," to the Hindu monk from India who founded Transcendental Meditation (TM), a relaxation religion made popular in the late 1960s by the Beatles. Similar Maharishi Veda Land projects are on the go in Orlando, Florida, and also in Japan and the Netherlands.

Centres which teach the Maharishi's doctrines have existed for decades in countries the world over, while the Maharishi himself continues to run the organization from his European headquarters in Vlodorp, the Netherlands.

He promises that "Veda Land will be

See CHRISTIANS -- p. 2...

What would the Beatles say?

Bill Fledderus

BUFFALO, N.Y. — The Maharishi Veda Land project is only one of several new entrepreneurial proposals for the Niagara Falls area. Others include erecting 45-ton cranes for bungee jumping, floating a tourist-filled advertising blimp above the falls and increasing the number of tourist helicopter operations.

"Americans are growing out of the development-at-all-costs phase while Canadians appear to be entering it with

gusto," writes reporter David Montgomery in the *Buffalo News*.

"I used to think of Canadians as decorous and reserved people who planted all those flowers near the falls," he says. "What happened?"

Canadian consciousness appears somehow to have "come unhinged," he says. "It's as if a public brain virus has taken root. It's causing a hideous metamorphosis. The Canadians are becoming more...American. More like...us."

The situation brings an old Beatles song to mind, he says:

Picture yourself on a crane with a bungee
With souvenir sweatshirts in extra-large size
Somebody calls you, you pay him quite slowly
The man with the dollar-sign eyes
Zeppelins in the sky with tourists
Zeppelins in the sky with tourists, oh...

It also brings to mind Joseph Conrad's *Heart of Darkness*: "Oh, the horror, the horror!"

Follow him down to a store by the rapids
Where monorail people eat vinegar fries
Everyone piles on the new helicopter
That goes so incredibly high
Zeppelins in the sky with tourists
Zeppelins in the sky with tourists.

Lyrics reprinted by permission of The Buffalo News.

MAY 22 '92

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Ascension Day is Coronation Day p. 11
Students in Abbotsford love cows p. 12

Commissioner awed by holistic approach to reproductive technology



BARTHA KNOPPERS

Photo: courtesy Photo Features Ltd.

Dr. Bartha Maria Knoppers at a public hearing in Winnipeg, Nov. 1990.

Bert Witvoet

MONTREAL — The Royal Commission on New Reproductive Technologies headed by Patricia Baird and established by the federal government in October 1989 is on time, on track and on budget, says Commissioner Bartha Maria Knoppers in a telephone interview from her Montreal office. After listening to about 6,000 Canadians in private and public sessions in 17 cities, engaging 300 researchers and contractors and taking in thousands of opinions offered via two 800 lines, the commission will present its report in October of this year, Knoppers says.

Dr. Bartha Maria Knoppers, who is an associate professor in the Faculty of Law at the Université de Montréal, specializes in the fields of ethics and law, genetics, children and the law, and family law. She is a member of St. Andrew and St. Paul Presbyterian Church in Montreal and grew up in the Christian Reformed Church. She says that this has been one of the most accessible commissions.

It has also been one of the most controversial, as four of the original nine commissioners had their appointments revoked by the federal government in December of 1991. The issue was one of working procedure and governance, says Knoppers. "We were criticized for presenting research anonymously. But this is just a temporary arrangement.

All information will be released in October."

According to Knoppers it was not really a matter of disagreement about content since whatever diversity of viewpoints there were before remain in the present body of five commissioners.

An important study

Being on the commission and doing the work has been "very exciting but also humbling," says Knoppers. She describes the focus of the work as being no so much on reproductive technologies as on the problems they represent: what will a certain technology do to children, families and women, for example? "It's the commission's task to adopt a set of ethical principles that will allow others to set policy."

Over against criticism that a government-appointed commission is a waste of the taxpayers' money, Knoppers asserts that "to have an integrated, interdisciplinary, public participatory process is something you can do only through a commission like this." She admits that it's a tremendous investment. The cost of the commission has been estimated at \$24.7 million over three years, which, she says, is the same as most royal commissions. About 56 per cent of that is spent on research and data gathering.

See CANADIAN -- p. 20...

Thinkbit:

Fewer marriages would skid, if more who said, "I do," did.
Source unknown.

News

Christians concerned about religious aspect of Veda Land

...continued from p. 1
a blessing for the whole world. A new civilization will be born. The era of natural law will rise. Veda Land will give a new direction to life and progress, a new direction to time."

Maharishi Veda Land would mix entertaining illusions using hi-tech special effects with half-scientific pavilion exhibits incorporating TM philosophy.

At least one group of Christians is showing concern over the proposal.

"We're dismayed that federal and provincial funding are being sought for this fundamentally religious venture," says Rev. Myles Holmes of the 15-church Evangelical Ministerial Association (EMA) of Niagara Falls, Ont. "No other religious organization gets government

subsidizing and neither should the Transcendental Meditation people."

Holmes points to at least two rulings in the United States where TM has been classified as "religious in nature and content."

Hindu knowledge

"We are fully in favour of religious freedom," says Holmes, "but we are concerned about things such as hiring practices which might discriminate against people who do not practise TM."

The EMA is committing itself to an information campaign which educates people as to the truly religious nature of the proposed development. The group has been well-received by the mayor of Niagara Falls, a vocal advocate of the project, as well as by provincial and federal representatives.

"Henning is saying that 'Veda' means 'knowledge,' but really it is the name of the Hindu scriptures," says Holmes.

Hi-tech attractions

The greatest ride at Veda Land would create the illusion of travelling into the molecular structure of a rose. There would also be a building which appears to levitate above water, a display of three-dimensional transforming images called "Veda Vision" and 31 other rides and exhibits.

The entry fee would be \$21. To see it all is estimated to take at least two days. A computerized booking system will prevent waiting lines for rides and shows.

Veda Land would also boast six hotels (two 500-room family hotels, a 250-room luxury hotel, a marina hotel, and two 340-room hotels in Veda Land's TM health centre), a conference centre offering TM courses for business managers, a peace tower and a TM university for 7,000 students, 1,000 of whom could live on-campus.

The university would teach all the usual university courses as well as courses in "Vedic science," which teaches that nature's own intelligence is the

reason for how electrons orbit nuclei, how the stars move, how the seasons change and how an embryo develops into a human.

'Heaven on Earth'

Visitors will feel more enlightened, more in harmony with nature and more peaceful and creative as they go through the park, according to Henning.

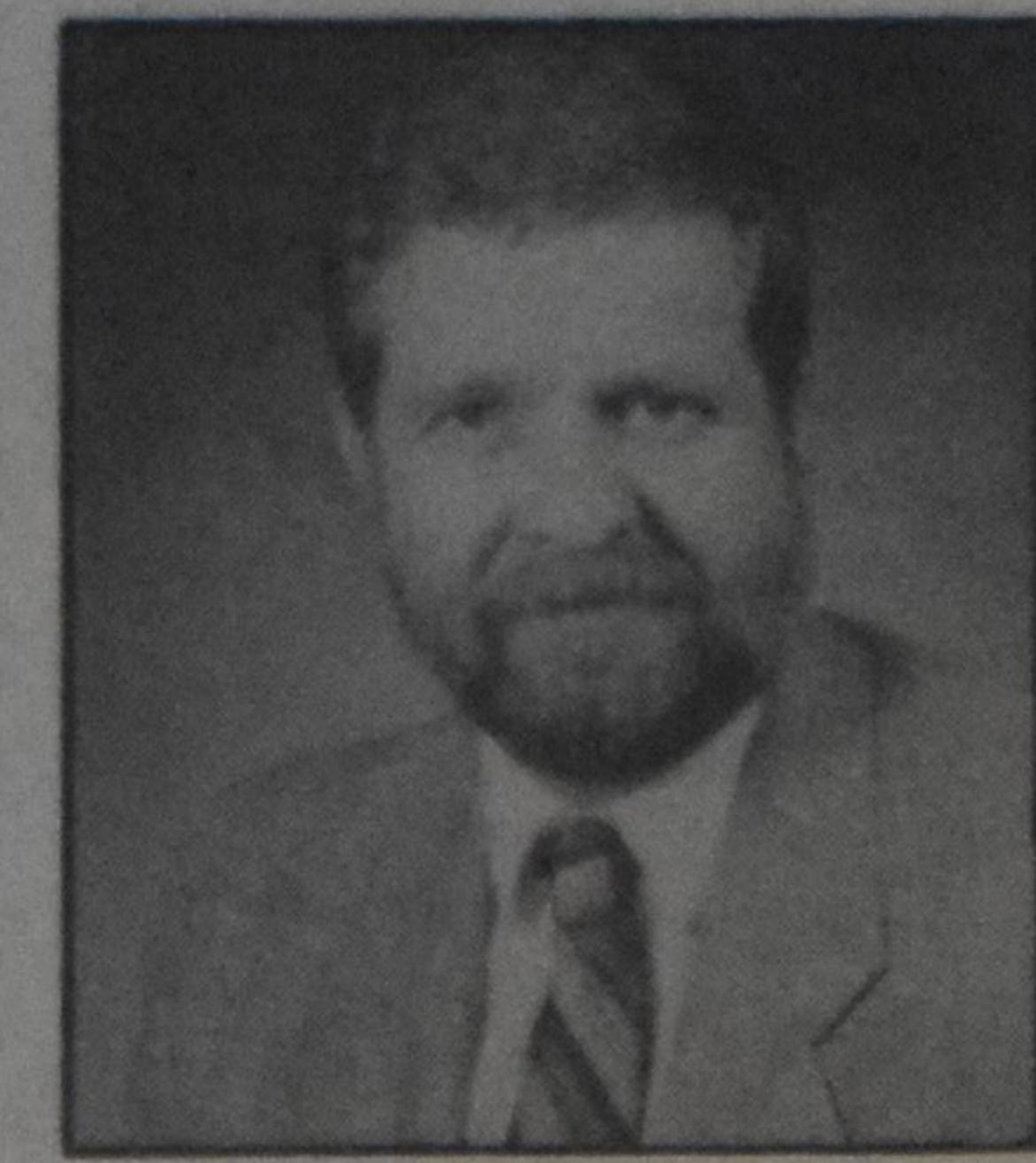
"The design is perfect," says Henning. "Just like a

snowflake, it expresses the orderly perfection of nature. The visitors will feel as if they are living in heaven on earth." He promises the park would be completely climatized for year-round use. It would also be non-polluting, thanks to the use of exclusively electric vehicles.

"Maharishi Veda Land's attractions will answer those eternal questions in the minds of men: What is the universe? Where did it come from? Who

am I? What is my connection to the infinitely expanding universe? And where is the stream of life flowing as we spiral down the corridor of time?" according to the development's press release.

It also proposes constructing a monorail system between Niagara Falls and the Veda Land conference centre.



Jake Kuiken

Society in FOCUS

Taxi, please!

When was the last time you rode in a cab? Whenever it was, you most likely sat in the back seat (especially if you're from the East), looked around and silently observed whether it was clean. Maybe you decided not to use the same cab company again. You may also have had some personal thoughts about the driver, likely a male. Your thoughts may have included some feelings of discomfort. Moving towards your destination you may have noticed a cellular phone on the dash, heard the radio squawk, or noticed an LED display flashing information about the driver's next trip.

Unless your destination involved a fixed-fare, from an airport for instance, you noticed the meter constantly updating the fare. In some areas of the country you likely noticed advertising covering the back window. The driver may have engaged you in conversation; politics, sports and economics seem to be the favourites of most cab drivers. Finally, frequent users will have noticed that many of the drivers are not Caucasians.

A pretty simple business?

Most people think of the taxi industry as pretty simple and straightforward. After all, what does it take to drive a cab? A driver's license, a vehicle, a better than average city-knowledge and a few other things like insurance, a radio and a fare meter.

It's true, those things are required. But it's vastly more complicated. First, it's a highly regulated business. Municipal governments, especially, are involved in setting and enforcing cab industry standards. In Alberta for instance, municipalities regulate who gets into the business, the conditions under which they must operate and the fares they charge; it's done with the public interest in mind.

Second, in spite of the regulated fare, it's a very competitive business. Contracts for exclusive stands at hotels, hospitals, airports and large institutions are common. Large amounts of money are involved for the exclusive right to pick-up passengers at designated locations. And there's some suspicion that it isn't always above board.

Third, it's a highly contentious and "political" occupation. Some municipal councils have turned the regulatory function over to commissions, appointed bodies somewhat less occupied with politics. Always good for a debate is whether the number of taxis should be regulated or left to the vagaries of the marketplace.

Long days and not much pay

While the taxi business attracts a mixture of part-time, casual and temporary workers there are many who make it their life's work. Many cab drivers work long hours; 12 to 14 hours a day, 6 days a week, is common. Drivers are typically fiercely independent personalities; anything that appears remotely like interference is unwelcome.

A driver with whom I spoke recently gets up regularly at 4:30 a.m. His first fare is at the Greyhound Bus Depot before 6:00 a.m. He's at the airport for the first airbus arrival by 7:00 a.m. An early trip there allows him to do a scheduled pick-up of a young student with a disability by 9:00 a.m. Some incidental trips, some courier work downtown, visits to the hotels, a hospital and bars, and by 8:00 p.m. he's ready to call it a day.

What did he earn? A good day brings in around \$200 in fares. After expenses for his car, fuel, license fees, radio, meter, repairs, upkeep and the stand-rent of \$250 a week (his payment to the broker, the company name on the cab), he can claim about \$60 for himself. If he doesn't own his own cab license, there's an under-the-table subleasing fee of about \$1,000 a year. In the end, he's earned about \$4.50 an hour. By the way, to get a good price on insurance, he's sold his car to the broker for \$1, although he remains owner in equity.

Next time you ride a cab, please remember, there's more than meets the eye!

Jake Kuiken is a registered social worker, and the vice-chairperson of the Calgary Taxi Commission, the body that licenses, regulates and controls the taxi industry on behalf of the city council.



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Calvinist Contact

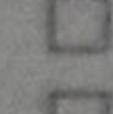
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Pressreview

Carl D. Tuyl



Pressreview

Over, Richard Nixon. Your Watergate has been eulogized. Canada did you one better with an honest-to-goodness cabinet minister being a deep mole in his own government. How do you like those kumquats? Claude "Deep-Throat" Morin himself. The whole Parti Quebecois is in mourning, and Frere Jacques is having a case of the shivers. The question is: who leaked this story?

★★★

No English signs are allowed in La Belle Province. The *Gazette*, Quebec's voice of *Anglo Angst* spotted this graffiti on Montreal's Sherbrooke Street: "This is not a sign." Other news from that nook of the country is that senior Quebecois could pay \$2.00 for each prescription (up to \$150 a year) according to a proposed amendment to Quebec's Health Insurance Act. The Ontario government has also started to saw away at the province's Drug Benefit Plan. Health Minister Lankin wants a two per cent cap on price increases for drugs covered by that plan. Seniors and welfare recipients, the beneficiaries of that plan, form about 20 per cent of Ontario's population.

★★★

Capitalism in its raw, un-emotional, cold hardness of heart was visible in the headline of the *Financial Post*, which commented on the tragedy in Plymouth, N.S., as follows: "Curragh stock hit over mine blast."

★★★

Constitutional Affairs Minister Joe Clark, who pops up like a Jack-in-the-box all over the country (seemingly with omnipresent magic), was in a good mood after reaching some agreement about Native self-government at a constitutional meeting in Vancouver. Back the show goes to Montreal, with Toronto the final stop. And Tory House leader Andre gave notice of a coming referendum. The question which we will be asked is as yet the government's secret.

★★★

Terminal 3 at Toronto's Pearson International Airport, advertised as the dawn

of civilized travelling, is not as successful as planned. Business people who have leased space there complain about too little profits. It does not surprise me; the last time I looked in one of those stores I saw prices for which you would have to take out a mortgage on your house. Is there anyone who buys caviar at an airport? Or anybody who buys caviar period?

★★★

The new currency for Ukraine is called the *Hryvnia* (they should have asked for a vowel from Vanna White). It will be printed in Ottawa by the Canadian Bank Note Co. Ltd. under a contract worth \$27.8 million U.S. The *New York Times* made its Moscow debut on April 28. It was sold for three cents a copy. So how come I have to pay 75 cents? No fair. And this comes straight from the doctor's office. A man asks the doctor to come immediately because his little son had swallowed a needle. The secretary who answered the phone replied, "The doctor is with a patient at the moment. Do you need that needle right away?"

★★★

Here is a warning for travellers who fly the friendly skies of United Airlines: they are going to serve McDonalds cheeseburgers on their flights. Even more embarrassing is the news reported by the Thunder Bay *Chronicle Journal* telling us that the vice-president and chief pilot of the Bearskin Airline was suspended from flying for 10 months because of some stunt tricks which caused

his passengers involuntary voidances. While we are on the subject of airlines: it is not true that the Pope kisses the tarmac after arrival because he flies Al Italia. And speaking of McDonalds: they closed all their 57 outlets in Taiwan because of threats of bombing by extortionists.

★★★

Middle East peace efforts are being about as successful as those in the former Yugoslavia where they fire even at the peacekeepers. Germany resembles a baseball team with all its players in a slump. The German economy is being crippled by strikes and the cost of unification, and the country is embarrassed by cabinet resignations.

In Washington, too, politicians are sinking ever lower in public esteem.

★★★

President Bush will go to the Earth Summit in Rio de Janeiro with the goal of sabotaging efforts to reduce global warming. Too expensive, the president says, as if poaching this planet would be a bargain.

★★★

Archbishop Sin (there's a man who should have changed his name) in Manila admonished the faithful to adhere to Catholic principles — which meant that they should not vote for the two Protestant candidates Salonga and Ramos. Counting the votes there is taking longer than it would take a turtle to cross Tasmania. Things in England have not quite settled down: now Charles Dickens has replaced Florence Nightingale

on the ten pound note.

★★★

The *Star Tribune* in Wyoming is a paper that gets a lot of reader response. In 1991 the paper received 6,000 letters to the editor, and that in a state with a population of 450,000. The paper had to limit its readers to three letters a month. *Calvinist Contact* should be so lucky. Reading is rapidly becoming a lost art like darning socks.

Churches keep pumping out masses of literature, though.

And yes, our culture is now enriched by pregnant dolls. The New York City toy store FAO has unveiled the family-way doll. Put it on your Christmas shopping list, will you?

Be nice to your minister too; and give him an extra week of vacation!

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

'Worst drought in memory' sweeping southern Africa

HARARE, Zimbabwe (EP)

— The worst drought in memory is sweeping across southern Africa, ruining the maize and sugar crops, killing birds, animals and now causing starvation among the people. With no rain for three months, crops would not grow and water and food are in short supply.

A *Washington Post* report quoted a school principal as saying he expected many children to drop out of school in May because "they will be too weak to come." Some children had told him they have gone two days without eating. A *New York Times* report said

teachers at one school gather food scraps every day to sustain their weakest students.

The government says it needs 3,000 tons of food a day trucked in, but currently is managing only 1,000 tons. Opportunity International is one of many agencies working in the region. They are trying to raise funds for hand pumps, hoses, seed and fertilizer to help 600 farmers irrigate fields in time for the May growing season. The organization says the farmers will be able to produce three to four times more food with the pumps than with the rope and bucket system they use now.

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The senselessness and the hurt of violence against young women

Evil is always ugly, whether it be the evil of slander or the evil of lust. But seldom is the ugliness of evil as evident as it was when a beautiful young St. Catharines woman called Kristen French was abducted on April 16 and found dead two weeks later. Kristen's disappearance was the fifth act of violence committed against young women in Canada's Golden Horseshoe in recent years.

According to Richard Rintoule of Child Find Inc., in Toronto, this incident does not indicate a growing trend provincially or nationally of violence against young women. In an interview with *Calvinist Contact* he referred to it as a statistical aberration. "But it's an aberration in another way," he added. "They're all children. They're all youngsters. To be denied...there's the aberration."

It should not be

Mr. Rintoule is so right. One wanted to scream in anguish and anger when the news came out that the abductor had kept Kristen captive for 13 days, had sexually molested her, had shaved off her long brown hair that had graced her smiling face in so many newspaper pictures of her and in a final act of disgrace had thrown her naked body in a ditch.

The face of evil turns even uglier when one thinks of what was lost. Friends and relatives described her as a pretty girl; a friendly and strong individual; a straight-A student who loved drama and did best at French; someone who liked animals and dreamed of becoming either a veterinarian or a lawyer; someone who loved swimming, skating and rowing. The kind of girl that makes people realize that some parents still know how to raise a child that becomes part of the solution rather than the problem of a society. A girl who learned from her parents to trust God and love one's neighbour.

Where were you?

Some of us have a hard time reconciling the fate that befell Kristen with the image of a loving and protective Father God. Where was God when Kristen was violated? She was a Grade 10 student at Holy Cross Secondary School on her way to her parental home on Geneva Street in the quiet city of St. Catharines. In broad daylight she was forced into a cream-coloured Camaro in the parking lot of Grace Lutheran Church.

Someone witnessed the struggle and thought of it as a boy-girlfriend quarrel. He could have stepped in had he known. When the police were finally alerted by Kristen's parents hours later, the only evidence of a struggle was one of her shoes lying near the scene of the abduction. It all happened within minutes on a Thursday afternoon, the day before Good Friday.

An age-old question

Where was God? It's a question that has been asked throughout the centuries and will be asked for as long as human life continues. Ever since God asked Adam and Eve the question, "Where are you?" we have been unable to answer him. But because the consequences of our sin are sometimes too terrible to endure, we come back with the question "Where were you?"



Photo: Bert Witvoet

A St. Catharines woman took to the streets on Friday, May 15, the beginning of the Victoria Day weekend. "I'm just a neighbour like you," she told the editor, "showing concern for our daughters."

On Good Friday, Jesus Christ asked a similar question, "My God, my God, why have you forsaken me?" It was like crying out, "Where are you, God?" He did not receive an answer, and neither will we receive an answer to that question when the full force of evil strikes us. Evil cannot be explained. It must be opposed in the name of Christ and surrendered to him, who defeated the source of evil on Calvary when he cried out, "It is finished!"

Evil still lurks

Is it finished? It depends what we focus on. Our pain and struggles are not finished. Violence against young women is not finished. It has become necessary for schools to advise students to walk in groups, to avoid secluded areas and to keep away from strangers. It's not fair that women cannot feel safe in public places. We still need to pray the prayer of Psalm 7: 9 — "O righteous God, who searches minds and hearts, bring to an end the violence of the wicked and make the righteous secure."

Some of this was captured in the prayer prayed by 1300 students at Holy Cross Secondary School five days after Kristen's disappearance:

God, we believe that you comfort us in times of crisis. We believe that you can give meaning to all things that happen that confuse us and cause us pain. We need you now, Lord, as we try to cope with the absence of Kristen. It seems so senseless and we feel hurt with it all. Bless Kristen's family and help them to be able to give each other the love and support that they need at this time. Amen.

The students' prayer says it all: "We believe." Hebrews 11 puts it this way: "Faith is being certain of what we do not see." "We need you now, Lord," to help us through the darkness of the continuing assertion of evil, especially as it attacks us where we are most vulnerable, until you return to set things right.

BW

Letters

Supply management is honourable and fair

As president of the British Columbia Federation of Agriculture, I would like to respond to an article by Mr. Gerry Prins, which appeared in the April 10 issue of C.C.

On August 29, 1991, the Canadian Federation of Agriculture submitted a brief to the House of Commons standing committee on agriculture. Here are some of the statistics of Agriculture Canada we used, statistics taken from the years 1980 to 1989: A box of cornflakes (100 per cent corn) increased 94.5 per cent in price, while the corn price to the producer decreased by 8.8 per cent. Chicken prices increased to the producer by 30 per cent; to the consumer 87 per cent. Milk price increased 44 per cent; store price went up 89 per cent. Producers of beef moved up 6.2 per cent; meat went up 49 per cent. Grain down 22 per cent; flour increased 55.1 per cent.

The federal government did not refute the numbers used.

Agriculture in B.C. is comprised of about 6,000 commercial farmers with a combined investment of 7.5 billion dollars. Annual farm cash receipts from food produced in B.C. at the farm gate level currently add up to \$1.1 billion while consumers pay \$5 billion at the retail level. Direct farm employment provides the equivalent of 30,000 full-time jobs. When all sectors of the industry are included, we provide more

than 100,000 full-time jobs in B.C. In both good and hard times, we operate with a stable work force and stable output.

Explain the gap

Mr. Prins, before you work yourself up to a tantrum and accuse the primary producers of farm produce of being welfare bums, kindly explain to the consumer the gap that exists between the \$1.1 billion and the \$5 billion. We receive one dollar and ten cents out of every five dollars the consumer pays.

It is not hard to figure out what if we delivered our products to you at no cost at all, the consumer would pay. To blame the plight of the poor on supply management is in light of these figures hardly fair and utter nonsense.

We do not begrudge you, or all the people would work in the food chain, a fair wage for their labour. Canada is a great country. But it costs more to produce in Canada than it does in the U.S. since taxes, fuel and labour costs are higher here. Doing business in Canada costs more since the population of this huge country is only one tenth of that of the U.S.

A fair return

I am well aware that the currents of change are very strong in favour of the multi nationals and larger corporations, and the new reality of the new global

market and its philosophy will take its toll of stability. Will it create a kinder, gentler world?

Are we losing our supply management systems in Canada? Mr. Prins says we are. To replace them with what? What is wrong with a fair return from the market place? Or to control production so we won't dump excess production in a world market at a price far below its cost to produce, in order to replace some other producer's market? Does General Motors operate that way? Hardly!

We set our price? Really! That practice is reserved for those who take whatever the market will bear. For milk producers, the price is determined by data obtained from farms. On a negotiated base with the government, the price is set for milk for industrial use such as butter and cheese.

Sanity in trade

The Canadian Federation of Agriculture has developed a balanced approach, which the Federal Government defends at the GATT negotiations. We support our grain farmers, who depend on exports for 75 per cent of their crops, to have subsidies removed from the export trade. They cannot compete nor can the Canadian Government with the treasuries of the U.S. or the European Economic Community, who steal each other's

customers. We support them to bring fairness and sanity back in the export trade. Contrary to what you claim, we have their support by and large.

To do away with supply management would not improve the position of grain farmers at all. To the contrary, it could shrink their domestic market. Presently our government tries to alleviate the predicament they are in by no fault of their own with subsidy payments, which you call welfare.

Willing to talk

Mr. Prins, we support the independent supermarket operators. I am sure you have your problems to stay in business and compete with the big corporations who like to take away your share of the market.

Would we like to sit down with you to discuss our survival? Your present position calls for our demise, at best production below cost and a spot at the government trough. If you happen to come out west, I would be pleased to meet you.

In the meantime, our mandate from our farm organizations is to work hard for policies that will result in a strong Canadian farming industry, which provides a decent living to produce the food we both need.

Harke Van der Meulen
Smithers, B.C.

Canada not unique in its subsidization of agriculture

I am writing this letter in reaction to several articles in *Calvinist Contact* recently which have criticized marketing boards. As a dairy and cash crop farmer, I believe that the need for marketing boards stems from injustice at the processor level and from dishonest free enterprise systems worldwide. While marketing boards with a quota system do not allow for a free market, we must remember that historically, marketing boards have provided a method by which there is little waste and few costs to the tax payer.

In theory, the idea of free market is a wonderful concept, but it cannot work when there are so many subsidies worldwide. Approximately 300 billion dollars is spent each year on agricultural subsidies around the world.

The American system may appear to be free enterprise, but when looking at the facts more closely one will find that the U.S. government secretly subsidizes much of its agricultural industry. The U.S. government buys the surplus milk that its farmers produce and dumps it on the world market which drives down world prices. Hog farmers receive one

dollar/bushel in subsidy for the grain they feed their livestock. American grain farmers are also given an unfair advantage over other farmers because the army transports grain down the Mississippi at no cost to the farmer. The above list could go on and on.

The point that we must realize, however, is that there is no such thing as a free enterprise system worldwide. Canada is not unique in its subsidization of agriculture, spending 8.8 billion each year on subsidies for grains and red meat industries alone, with no real solution to the problem of low prices.

Unless the entire world market is freed up, marketing boards must and will continue.

Despite their problems, marketing boards allow the family farm to function and, in the end, they also benefit the consumer. Marketing boards also play a vital role in keeping Canadian products competitive worldwide.

John Markus
Woodstock, Ont.

Contemplates the resurrection of the body

"I believe in the resurrection of the dead," Pastor Kuyvenhoven's contribution in the April 17 C.C. reminded us during the Passover season that "the great gettin'-up mornin'" has mysteries, such as: "What kind of body will those people receive whose bodies have since long disintegrated and whose dust has since been part of other living bodies?"

Many of the atoms and molecules which are part of me today will be

replaced next week (e.g. my skin). "My body" is not mine because the material is mine. And the DNA fingerprint is not the actual material but the coding or sequencing of that material. My body is mine because of its peculiar form, appearance, identity. No two snowflakes may be alike but surely not two human beings, created in God's image are alike, (even though all descended from the first pair).

Should we ask and answer these kind

of questions? I think Yes! It taught me that the thinking behind the question was materialistic. It is an opportunity to reaffirm the wonderful works God has done. And it only shifts us to a next mystery: "My body will be raised a spiritual body." Indeed, as Pastor Kuyvenhoven wrote, 'God's resources are inexhaustible.'"

Cor Labots
Edmonton, Alta.

If God no longer rests...

About the actual length of those creation days that Peter and Marja seem to think an unessential matter. Just suppose they were actually 24-hour units, like ours. In that case how differently from the way we find it do you think God would have inspired Moses to tell the story?

You use Scripture to demonstrate that "God's concept of time and days is

different from ours." But is it likely that in another Scripture passage — Exodus 20: 9-11 — he would command resting on the seventh day after six days of labour, and in the same context refer to his own precedent of working six days and resting the next, if they weren't the same kind of days?

There is the added problem, of course, of that next day's length. Those

who interpret it as lasting even till now must reckon with the past tense in that verb "rested." It sounds as if God's rest was completed in history, doesn't it; even in Moses' early time.

John W. Sigsworth
London, Ont.

A most precious child called Maggie

After reading the April 24 feature "The truth is, I killed my baby," I had to write to you. Because 33 years ago a baby like that was born to us, and guess what, she is our most precious child. Although she is always in an institution, she loves our visits. Her name is Margaret but we call her Maggie.

I am so very glad that my whole family are members of the Christian Heritage Party, which is the only federal political party that has respect for life and fights against abortion with hand and feet.

The other four mainline parties are all pro-choice. Yes, the Reform Party too. Just read page 26 of their Bluebook.

If only all Christians got together and did their duty, we could sure make an impact one year from now when it is time to vote again.

Jake De Raad
Ruthven, Ont.

Media / Art

Zondervan says it's exploring a possible management buyout

GRAND RAPIDS, Mich. (EP) — James G. Buick, president of Zondervan, a leading Christian publisher, confirmed April 28 that the company's management is looking for investors to participate in a management-led buyout from its parent company, HarperCollins Publishers.

According to Buick, Zondervan management approached HarperCollins

with a buyout proposal several months ago. Since then, a quiet search has been underway to locate business people interested in investing in the company. When word of the proposed buyout leaked, Zondervan management made its announcement to keep employees from learning of the plan from the media.

"Zondervan is a great company and I'm very pleased to be associated with it," said

George Craig, president and CEO of HarperCollins. "In addition to our ownership of Zondervan, HarperCollins and Zondervan have many trade links. What we are considering is not so much a sale as a mutually beneficial detachment." Craig stressed that HarperCollins is pleased with the Zondervan operations, and has no plans to offer Zondervan for general sale nor any plans to change the

format of the Zondervan business.

Retained independence, theological integrity

Founded in 1931 as a private company, Zondervan went public with its stock in 1976. HarperCollins acquired Zondervan in 1988, acting as a "white knight" to save the company from hostile takeover by a major shareholder. HarperCollins has emphasized financial accountability and profitability in Zondervan, but has allowed the publisher to retain its editorial independence and theological integrity.

Zondervan produces Bibles, books, computer software, audio and video productions, recorded and printed music, inspirational gifts, and other products to assist the spiritual growth of Christians. It serves ministries and retail facilities across the country, including more than 6,000 independent Christian bookstores.

Zondervan also owns and operates Family Bookstores, the world's largest chain of Christian bookstores, with more than 125 outlets in 76 markets and 26 states.

Church closes its cable TV network

Robert VanderVennen
(From a report in *The Christian Science Monitor*)

BOSTON — The Christian Science Church has recently made the controversial decision to close down its cable television network and its channel WQTV. The shutdown alone will cost \$45 million.

The network has been operating for just less than one year, but its managers already needed to borrow \$41.5 million from pension funds to meet expenses. Television broadcasting has cost the church \$235 million since 1985. Church officials are determined that its enterprises balance their budgets each year.

The church will continue its large newspaper publishing activities, which include the daily newspaper *The Christian Science Monitor*, a weekly

World Edition of the paper, and a new monthly news magazine. It also is engaged in substantial radio broadcasting.

The Church of Christ, Scientist, was founded in Boston in 1879 by Mary Baker Eddy. Four years earlier she had published *Science and Health with Key to the Scriptures*, which has authoritative status in the church. The church tends to spiritualize the physical, and it replaces conventional medical treatment with prayer and faith healing. At times it has been subject to lawsuits when a person has died under Christian Science practitioners rather than receiving conventional medical treatment.

Highly regarded

The *Monitor*, founded by Mrs. Eddy in 1908, is a highly

regarded international newspaper. It has two dozen news bureaus around the world. Its purpose, says editor Richard J. Cattani, "is utterly to bless, to expose ignorance, to overcome self-interest." It is an alternative journalistic voice to the secular commercial newspapers, sensitive to religious issues. Its intent is to be religiously neutral, with each issue having one column for religious meditation.

The rock on which the church is built, says Cattani, "is service to mankind, prayer and healing, unity of spirit, regeneration." Its domed church buildings and reading rooms are familiar sights throughout North America. A major part of its service is news communication, but it has now decided that television broadcasting is too big a bite for it to chew.

House of Commons ceremony marks completion of massive art project

OTTAWA, (Canadian Scene) — Four of the 38 panels which make up *Isumataq*, claimed to be the world's largest painting, were unveiled recently in the foyer of the House of Commons.

Taking part in the unveiling ceremony were Speaker of the House John Fraser, Joe Clark (representing the Prime Minister), Liberal leader Jean Chretien, and Audrey McLaughlin, leader of the NDP.

Canadian artist Ken Kirkby started work on the massive painting in November 1989. When all 38 pieces are assembled the painting depicts the vastness of Canada's Arctic. An Inuit word, *Isumataq* means "a place where wisdom might show itself." It measures 4 by 51 metres and needed one ton of paint and almost 660 metres of lumber to complete.

Kirkby, who was born in Spain to British and French parents, spent five years in Canada's Arctic and his respect and love of the Inuit people won him the name of

"Messenger." Kirkby's paintings are of bleak, unpopulated landscapes in which massive stone pillars and markers stand; they convey magnificently the sense of enormity that is Canada's Arctic wilderness. Many are in private collections of such personages as Queen Elizabeth II and the Queen Mother, and the Sultan of Brunei. They can be seen publicly in the permanent collections of the House of Commons, Simon

Fraser University and the Prince George Gallery in British Columbia, and in Toronto at First Canadian Place and the Carrier Gallery, Columbus Centre.

The four panels of *Isumataq* have now been removed from the House of Commons since both a Canadian and a world tour are planned for the huge painting. Tour plans are to be announced shortly, according to the Tanglewood Group which manages Kirkby.

Native artists from Eastern Canada featured in new Film Board documentary

OTTAWA (Canadian Scene) — *Kwa'Nu'Te: Micmac and Maliseet Artists* is the title of a new documentary produced by the National Film Board. Featuring eight artists from the Micmac and Maliseet Nations of New Brunswick and Nova Scotia, the film shows how these painters, sculptors, woodcarvers and weavers draw on their spiritual traditions to

create their works of art. *Kwa'Nu'Te* premiered on the CBC television network program "Sunday Arts and Entertainment" at 2:00 p.m. (EDT), May 10, and is now available for rental from NFB offices across Canada. The film gives excellent insight into the cultural rebirth presently occurring among Canada's aboriginal communities.

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Church

Marian Van Til, page editor

Ugandan minister reaches AIDS victims

CHARLOTTESVILLE, Va. (EP)—A Ugandan minister is doing all he can to reach his fellow citizens with the Gospel before they die of AIDS. Official government estimates state that half of Uganda's 16-million population is infected with the HIV virus. "The AIDS problem has devastated our country," said Alex Mitala, founder of Back to the Bible Truth (BBT) in Uganda, in an interview with John Lindner of Christian Aid Mission.

Mitala, who started preaching in 1974, organized the Back to the Bible Truth evangelistic association in 1979. BBT was the first parachurch organization in that country not associated with a particular denomination. Since that time, teams of BBT evangelists have conducted scores of evangelistic crusades resulting in the establishment of 130 new churches.

"Out of every 400 people who attend a crusade, at least 100 are infected with AIDS," Mitala says. Mitala says that the disease has devastated whole communities, striking mainly those between the ages of 16 and 45. "You can walk through a town, pick out the house you want, and occupy it," Mitala says. "All the family members have died of AIDS and there is no one left alive to contest you. We have no work force. No leadership. Even our government is affected. You can't replace men of that caliber overnight."

In addition, the AIDS rampage has left 1.5 million Ugandan children orphans. "We have to teach the children how to cook, because they don't have parents to cook for them, although some stay with relatives," Mitala says.

BBT missionaries with their limited finances quickly learned that they could help

more children through schools than by attempting to care for them in traditional orphanages. So far, BBT operates two schools, one in Katwe and one in Taba, both near Lake Victoria. Each has 300 students. In the schools, they teach the youngsters Christian principles, hygiene, cooking and AIDS awareness in addition to traditional basic subjects.

Worse than the dictators

When BBT first started, Mitala was concerned about helping some of the hundreds of thousands of children and youths who were emotionally scarred from 20 years of civil war. Dictators Idi Amin, Milton Obote, and Tito Okello murdered anyone who stood in their path of power. Under them an estimated half-million people were massacred. But the AIDS epidemic is looming as

more devastating than all the previous dictatorships together.

Mitala says the AIDS problem spread rapidly mostly out of ignorance. "People used to use the same toothbrush," he says. "Or they would share the same straight pin to dig out chiggers." Mitala says that some tribal practices contributed to the rapid spread of AIDS. "Some tribes still practise circumcision and they would use the same razor blade to perform several circumcisions. Other tribes still practise the 'blood covenant,' he says.

These practices increase the risk of AIDS transmission, as do libertarian sexual practices. "People who would get venereal disease wanted to keep it secret," Mitala says, "so they would go to the village medicine man instead of to the medical doctor. He would go around giving injections to

people with the same needle. Thus many more people were infected."

Mitala adds, "We used to try to keep AIDS out of the church. But now there is no way. People know they are dying and want to know the way to heaven. We just counsel them to not marry and not have sex. We teach the people hygienic practices. Other than that, there is not much more we can do. There is no cure for AIDS."

The country has been under the leadership of President Yoweri Museveni since January 1986. "Many people think he is the best leader we have ever had," Mitala says. "He has had a Christian background and some of his cabinet members are professing Christians. He tells the people to listen to us preachers."

'Following Christ today' is theme of REC assembly

GRAND RAPIDS, Mich. (REC)—The Reformed Ecumenical Council will be gathering in its major assembly May 25-June 5. Participants will gather at the Sun Hotel in Anavissos, just outside of Athens, Greece. The Greek Evangelical Church, an REC member, will be the host church for the assembly.

The REC interim committee

chose "Following Christ Today" as the theme for worship and celebration at the assembly. Scripture from the letters to the Corinthians and from the book of Revelation will guide the daily worship at the assembly.

Hermeneutics, ethics, race

Among the major issues to

be discussed will be a study report on hermeneutics and ethics. Many member churches have already submitted detailed responses to this REC study, completed in 1990.

The assembly also will ponder the resolutions of the Vereeniging Consultation on Race Relations which the REC convened in 1989. Several related church documents from South Africa will be part of this discussion.

The REC assembly is being asked to act on the evaluation of a member church. Following an investigation of the

Reformed Churches in the Netherlands (GKN), the REC's interim committee in 1991 recommended that the assembly declare there are insufficient grounds to terminate GKN membership. The GKN has developed new views of scriptural interpretation over the last two decades. GKN membership issues are related to the hermeneutics and ethics report.

Confessing unity

There is a proposal before the delegates to include a new Reformed confession in the

REC's basis. The confession is the Belhar Confession, written by the Dutch Reformed Mission Church of South Africa in 1986. It focuses on the issue of church unity, especially where churches have been divided on racial lines.

There will be three conferences during the week prior to the assembly. Most delegates will join one or another of these meetings before the assembly gathers.



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Vatican spokesperson in Mexico calls evangelicals 'flies'

Elizabeth Isaia

MEXICO CITY, Mexico (NNI)—Vatican delegate to Mexico, Girolamo Prigione, launched a scathing attack on evangelicals during a recent press interview in which he was quoted as saying, "Sects, like flies, should be chased out."

In comments to the leading Mexican daily, *El Universal*, March 17, Prigione said he was concerned "over the advance reached by Protestant sects in

the country," adding that the "sects divide families and disnationalize (sic) the country, sowing confusion and causing battles."

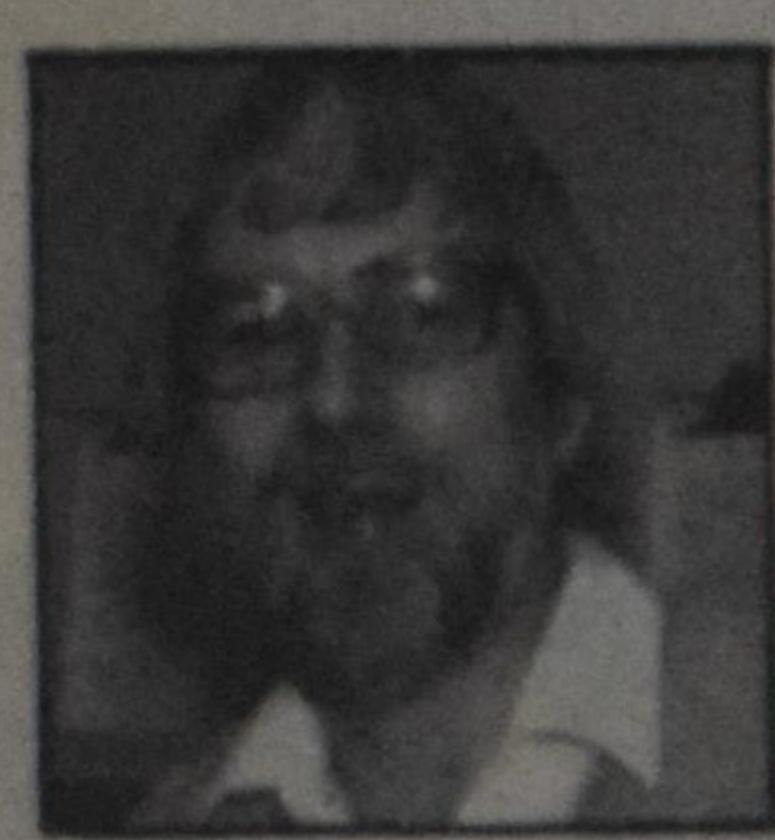
The Vatican representative said he believed "sects" carry out aggressive, violent and libelous proselytism. Many of them buy consciences and take advantage of the needs of the least protected sectors, offering them money, jobs and all kinds of help, he claimed.

"This is unjust ... we reject and condemn it."

Later, another Mexican publication, *La Jornada*, asked Prigione to clarify his comments. Prigione said, "Someone has tried to misinterpret my words. All I said was that the sects are like flies, that they are bothersome and should be chased out."

Newspaper columnist Carlos Martinez Garcia, an evangelical sociologist, replied in an April 2 interview in the respected daily *Uno mas Uno*, "The insolence of this prelate and the contemptuous tone he uses to refer to Mexicans of other religious creeds deserve clear answers from those of us who believe in plurality, tolerance and democratic treatment in Mexican society."

*Send your questions to
Peter and Marja
c/o Calvinist Contact.
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A Presbyterian Comments

Robert J. Bernhardt

In the midst of a culture and society which seems increasingly unsympathetic to Christian values and ideals there is a great temptation for us Christians to take a defensive position. In the face of feeling that our viewpoint is either not understood or rejected it is very easy to focus almost exclusively on responding to the critics.

Indeed, the situation is even further complicated by the fact that the critics are not all from outside the ranks. In recent times there have been an increasing number of renegade voices within Christendom that advocate positions on doctrine and ethical issues which are perceived by many to be incompatible with biblical Christianity.

Confronted by opponents on

the outside and strident critics inside, we Christians have too often demonstrated a defensiveness that appears to be more the consequence of alarm and confusion than of a reasoned response.

Baseball analogy

However, it takes only an analogy from the world of baseball to expose the weaknesses inherent in such a reaction. Would one coach a baseball team and schedule only pitching and fielding practise and not offer the players opportunities for batting practice and tips on base running? Would the management be acting responsibly if they chose all their players on the strength of their defensive skills without any consideration of their

ability to score runs?

Ludicrous? Of course! To place one's whole hope of victory on your ability to thwart the opposition's chances to score is silly. Without some positive capacity to score a run the best that one could hope for would be to shut out the opposition for a nothing-nothing tie.

There is no doubt that critics of the Christian faith, whether they speak from a position outside the ranks of the community of believers or from the very centre of the camp, deserve attention. And first — before responding — we must hear clearly what they are saying. Perhaps that will require us to engage them in a careful and extended, though always courteous, conversation. Some critics may

be making valid points that we dare not disregard.

Grace-ful response

However, even if we come to the conclusion that the criticisms are false or unwarranted we are left with two challenges. How important is the criticism or how broadly has it been acclaimed? Some criticisms simply don't deserve the attention that a full-scale response often affords them. And if the criticism deserves a response, how can we make that reply in a way which is clear and compelling while reflecting the spirit of the Gospel? How can we provide a response which is consistent with Paul's counsel that our "conversation be always full of grace" (Col. 4:6).

And in the meantime, the rest of the team, empowered by the Spirit, must be engaged in scoring points as the healing and transforming Word of grace is spoken and modeled with faithfulness and compassion. While our commission from Christ does not prevent us from replying to those whose views are incompatible with the truth (and may even compel us to do so), our emphasis must be on our calling to share the good news of the risen Christ in a spirit of humility "as beggars telling others where food is to be found" (*Living Faith*, 9.2.1.).

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Hindu fundamentalists escalate attacks on Indian Christians

Andrew Wark

HONG KONG (NNI) — Hindu fundamentalists are stepping up attacks against Christian ministries throughout India, carrying out at least three violent assaults against Christian workers in northern, central and southern Indian states in March.

A Hindu mob in central India violently attacked a group of Christian workers of the ministry Operation Mobilization (OM) on March 31, injuring two team members and causing extensive damage to their vehicle and other property.

The attack occurred in the predominantly-Hindu township of Satara, Maharashtra State, while the eight-member OM team was conducting an evangelistic outreach.

According to OM national director Joseph D'Souza some 20 Hindu men surrounded the team and began beating two of them.

The gang then attacked the team's vehicle with sticks while others confiscated and burned a large amount of the group's Bibles and Christian literature.

D'Souza told NNI that police in Satara later arrested several people in connection with the incident but have not yet determined whether any particular Hindu organization was responsible.

Serving the nation?

According to other Indian Christian leaders who spoke with NNI however, the incident was almost certainly co-ordinated by the Rashtriya Swayamsevak Sangh (RSS,

"Servants of the Nation"), a violent fundamentalist organization sworn to safeguard Hinduism in India.

Church leaders in Delhi also reported an attack by Hindu fundamentalists in the northern Indian state of Haryana in late March. Five Christians affiliated with the Pocket Testament League (PTL), a para-church organization, were slightly injured as they distributed Bibles in the township of Uttam Nagar. The attackers confiscated and destroyed the team's Bibles and other Christian literature.

On March 9, a radical Hindu group, also believed to be associated with the RSS, ambushed an evangelical team in the southern state of Tamil Nadu, leaving one team

member seriously injured with a broken arm.

The 10-member team affiliated with the Bangalore-based Cornerstone World Challenge (CWC) organization was leaving a Hindu village near the town of Dharmapuri when their vehicle was blocked by a large boulder in the road. According to CWC sources, up to 20 Hindu men then came out of hiding and attacked the group.

The militants seized the team's van and destroyed nearly a ton of Christian literature, a 16mm film projector, a film on the life of Christ and a generator. All team members reportedly

survived with minor cuts and bruises, except for the one whose arm was broken. He remains in the hospital in good condition.

There have been no arrests in connection with any of the three attacks.

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Court dismisses case against four evangelicals in Mexico

Elizabeth Issis

MEXICO CITY, Mexico (NNI) — A Mexican court has dismissed a case against four evangelicals accused of stealing religious artifacts from a Catholic church in Pueblo Nuevo Acambay, Mexico State, according to an evangelical church spokesperson.

Rev. Raul Pillado, the supervisor of some 30 churches

affiliated with the Independent Congregational Church, told NNI the four men were released from a prison in Almoloya de Juarez, Mexico State, on April 10.

Pastors Antonio Gonzalez and Arturo Alejandres, and lay workers Felipe Santiago and Bartolo Gonzalez were arrested last November and charged with stealing various items from the Pueblo Nuevo

Acambay Catholic church. Despite the absence of any evidence linking the men to the theft, authorities refused to release them until now.

The case drew international attention from human rights advocates, including U.S. Congressman Chris Smith, who appealed to the Mexican Human Rights Committee for the evangelicals' release.

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Features

Struggling to survive: A nurse talks about Native life in the North

Christine Storehouse is a nurse and a member of Willowdale, Ont., Christian Reformed Church. She recently began working at a nursing station for the Medical Services Branch of the federal government of Canada in an isolated Native village. She — and we — thought our readers might be interested in hearing about what life is like in a community such as this. Below is an interview with Christine.

C.C.: First things first. Where is Webequie?

Stonehouse: Webequie (pronounced Way-be-quay) is a town on an island in the middle of Winisk Lake (part of a provincial park) in northwestern Ontario. It's roughly 500 km northeast of Thunder Bay. It is at about the same latitude as the Netherlands but has a continental climate. The population is around 550.

C.C.: What does "Webequie" mean?

Stonehouse: It means "shaking head" in Ojibway. When the Ojibway first came here they saw some little ducks near the shore shaking water from their heads. Originally Webequie was just a hunting camp; it wasn't until about 30 years ago that people started living here year round. It used to take three days and two nights to get here by canoe from Lansdowne House, the place where most of the people who live here now come from.

Some of the elders remember those days and can tell you about them, through an interpreter. You know it's kind of interesting that the Ojibway language is still so strong in Webequie. The only people with whom you can really converse in English are those in their 20s and 30s. Not many people 40 or older can speak English and those under 20 are too shy to. I find this interesting because in Fort Hope, which is just as isolated and only 160 km further south, hardly anyone speaks Ojibway. I think it is because Fort Hope is a lot older.

C.C.: You say isolated, what do you mean by "isolated"?

Stonehouse: I mean it's hard to get to. There is a winter road which cuts across frozen lakes and muskeg, but it is only used for the hauling of heavy equipment and materials (such as building supplies). The only real way in is by air. If you were to visit Webequie you'd most likely begin your trip in Sioux Lookout, Ont., the unofficial capital of these parts, boarding a 14-seater plane called "The Sched." It flies once a day, Monday through Saturday, touching down in three other little towns along the way.

Everything looks pretty flat from the air with forests (some

of them burned out — it's been dry, not much snow), lakes and rivers as far as the eye can see. Webequie, sitting on its island, has a gravel runway which makes it possible for fixed-wheel planes like The Sched to land.

Having a runway is important because the government, for medical reasons, will not put a nursing station in any village without a runway. The Sioux Lookout Zone of the Medical Services Branch of National Health and Welfare Canada serves some 12,500 people living in 28 communities spread over 385,000 square kilometres, which is almost one third of the total area of the province of Ontario! Only 12 of the communities have a nursing station. Webequie's was built 12 years ago.

C.C.: How does the average family in Webequie live?

Stonehouse: The houses are prefab. Nobody owns his or her own home or property; it all belongs to the Band. Housing is assigned according to need, but there are not nearly enough houses and most are quite crowded.

Near the door of each house is a wood pile. The average house has a largish living-room/kitchen with a wood stove for heat and a Coleman stove or hot plate for cooking. Somewhere in the kitchen you will see several large plastic containers filled with water (they haul it from the lake, by snowmobile in the winter and by boat in the summer).

On the living-room side of the main room there's some furniture, of course, and a radio and TV (some folks have videos too). Flooring is tile.

Off of the main room there may be anywhere from two to four small bedrooms. One of them often contains a grandmother or a young family who have not yet got their own house.

The "facilities" consist of an outhouse some distance away from the house. Elders who don't get around too well have a "honey bucket" in their bedroom.

Exciting development plans are underway in Webequie: they are going to put in water and sewers this summer and build more housing and a new



Clara Wabasse, Webequie's oldest resident. In her home.

school. In 1993 the nursing station will be renovated.

C.C.: How do people dress?

Stonehouse: Well, by southern standards they are ridiculously under dressed. The other day it was minus-25 degrees and Sam, the community health rep, was riding around town on his snowmobile with nothing heavier on than a jeans jacket and track shoes. Sam wouldn't go out into the bush that way, but I don't understand how he can do it, even in town. If a hat is worn it is usually a baseball cap. Teenagers, like teenagers everywhere, I guess, wouldn't be caught dead wearing a hat or buttoning up their coats.

Younger women wear jeans all the time. Elderly women wear dresses over slacks and scarves tied around their heads. Small children are usually bundled up appropriately. Babies are carried around strapped in *Tikinagans* (cradle boards). *Tikinagans* can be really beautiful and are one of the few elements of Native culture to survive.

C.C.: What do people do for a living?

Stonehouse: There aren't many jobs in Webequie — some at the Northern Store (formerly The Bay); a few for a local entrepreneurial company; some seasonal jobs for the Ministry of Transportation and Communication, upgrading the runway and roads. But the biggest employer by far is the Band. The Band pays the administrative staff at the Band Office, the support staff at the nursing station and the school, the homemakers (who look after the elders and others who need help), and the men in the village who work in the summers as labourers on the construction projects.

Those who are not fortunate

enough to have steady jobs live on Social assistance most of the year and supplement their income with hunting and trapping.

C.C.: Those of us in other parts of Canada have heard a lot about the Native experience with residential schools recently. What can you tell us about that?

Stonehouse: Webequie didn't used to have a school. The people who speak the best English, that is the 30-something generation, had to leave for residential school at age six. None of the people whom I have talked to have horror stories to tell about being sexually abused or

anything, but they were separated from their families for 10 months out of the year and that was very lonely for them — a high price to pay for proficiency in the English language.

An indirect and very significant effect of the residential school system is that those kids, who are now busy raising families, never learned parenting skills from their parents.

Nowadays there is a school in Webequie but it only goes up to Grade 8. In order to go to high school kids still have to go south to Thunder Bay. Most don't stay in residential schools anymore; they board with



Baby in a *Tikinagan*, carried on back netting to keep mosquitoes away.

Ascension Day

The new humanity is on the throne today

Bert Witvoet

Ascension Day is a special day in the Christian calendar. It commemorates an exciting development in post-Resurrection times.

We know that Jesus' ascension was necessary because he had to get out of the way of his followers who had a big job to do with the help of the Holy Spirit. Leaving his disciples standing there in the vicinity of Bethany was one of those tough-love acts on the part of the Lord. The disciples did not want him to leave anymore than they had wanted him to die. It's a good thing God did not have his salvation plan drawn up by a church committee and voted on in a referendum.

In addition to saying that Jesus needed to get out of the way of the church — better yet, out of the way of his Holy Spirit — we remember his ascension for other good things. The *Heidelberg Catechism* sees three benefits in his presence in heaven — Jesus pleads for us in the case of Heaven versus Sinner; he reserves a place in paradise for us; and he directs the mission of his Spirit of comfort from there.

A neat mnemonic device captures the significance of the Ascension this way:

Ascension means
Amnesty for the past
Assurance for the future
Aid for the present.



As believers you couldn't ask for much more. Except for the "Aid for the present," which comes to us via the Holy Spirit, the rest of it is a little intangible, of course. It's almost a matter of heavenly bookkeeping, and certainly requires faith on our part if we want to gain peace of mind from it. But one day, when all the accounts are settled, we will know how important it was to make those entries of "Not guilty" and "Place reserved."

Ascension Day is certainly meant to be a happy day. The Dutch capture that feeling of happiness better than English-speaking people do in the name given to the day. They call it "Heaven's-journey Day" (*Hemelvaartsdag*). The sound of the name is pure joy in the believer's heart.

But the best part of Ascension Day is captured in the hymn "See, the Conqueror Mounts in Triumph," when one comes to the third stanza:

You have raised our human nature on the clouds to God's right hand; there we sit in heavenly places, there with you in glory stand.

That is an incredible statement of what Jesus

families. This is an improvement of course, but it still involves separation. Some kids won't go and some parents refuse to send their children.

With the type of jobs available here it is hard to see the point of higher education. Of those who do go out many return before completing high school. They cannot handle being away from home and end up homesick, or in trouble, or both. Among Native people in the North, just as in many developing countries, 52 per cent of the population is under the age of 20. I am not sure of the significance of that statistic, but I feel that it is somehow negative.

A lot of teens are depressed and some try to dull the pain and pointlessness of their lives sniffing gas or drinking hair spray. That, of course, only makes them feel worse. The suicide rate is very high, especially among males under 25. There was a suicide here in Webequie this winter, just 10 days before Christmas. I'd like to tell your readers about it. I think it is important for

"southerners" and non-Natives, especially Christians, to know and try to understand a little about the crisis people are facing up here.

C.C.: Tell us about that.

Stonehouse: At about six o'clock one morning I received a telephone call from Baxter, our special constable. A boy of 17 had hung himself in his house; he was found by his mother. Baxter had to cut him down; the family just couldn't do it. Even though Arnie (not his real name) was dead, Baxter wanted to bring him here to the clinic. It struck me as we lifted him from the snowmobile sled a few minutes later that he had no boots on. The rope was still around his neck for the coroner's benefit.

We laid his body on a stretcher in the clinic's classroom, which for the time being doubled as a funeral parlour, and tucked the rope under his clothes so that nobody would see it. For the rest of the day, until the plane came to take away the body to the coroner, the people of the village came to look at him. Almost half were related to

him. Many would reach out to touch the marks the rope had left on Arnie's neck. It was especially hard on the members of his immediate family and the families of others who had committed suicide in the past: one in 1987; two in 1989; and one in 1990. The teenagers have no time to heal; the wounds are ripped open again and again for them, for everybody.

In the weeks that followed the suicide we had many requests for Tylenol at the clinic, as if that would ease their pain. Some complained of a "lump" in their throat past which they could not swallow; or a tightness in the chest, or vomiting or insomnia. There were anxiety attacks among the teenagers, reports of fainting. My co-worker said that for about a month-and-a-half after a suicide parents won't let their kids out of their sight for fear that they might try it too. Indeed, there were many attempts: five in a period of two weeks. It gets depressing.

C.C.: What can we as church community do?

Stonehouse: Native

accomplished when he ascended. It's one teaching to which Zacharius Ursinus and Caspar Olevianus, the co-authors of the *Heidelberg Catechism*, do not give due emphasis. They make a passing reference to it when they say that "we have our own flesh in heaven" (Answer 49), but they see that more as a representative presence. Hymnwriter Christopher Wordsworth is much bolder when he adds to the quoted lines: "Man with God is on the throne." Wow! Dare we say this in polite company?

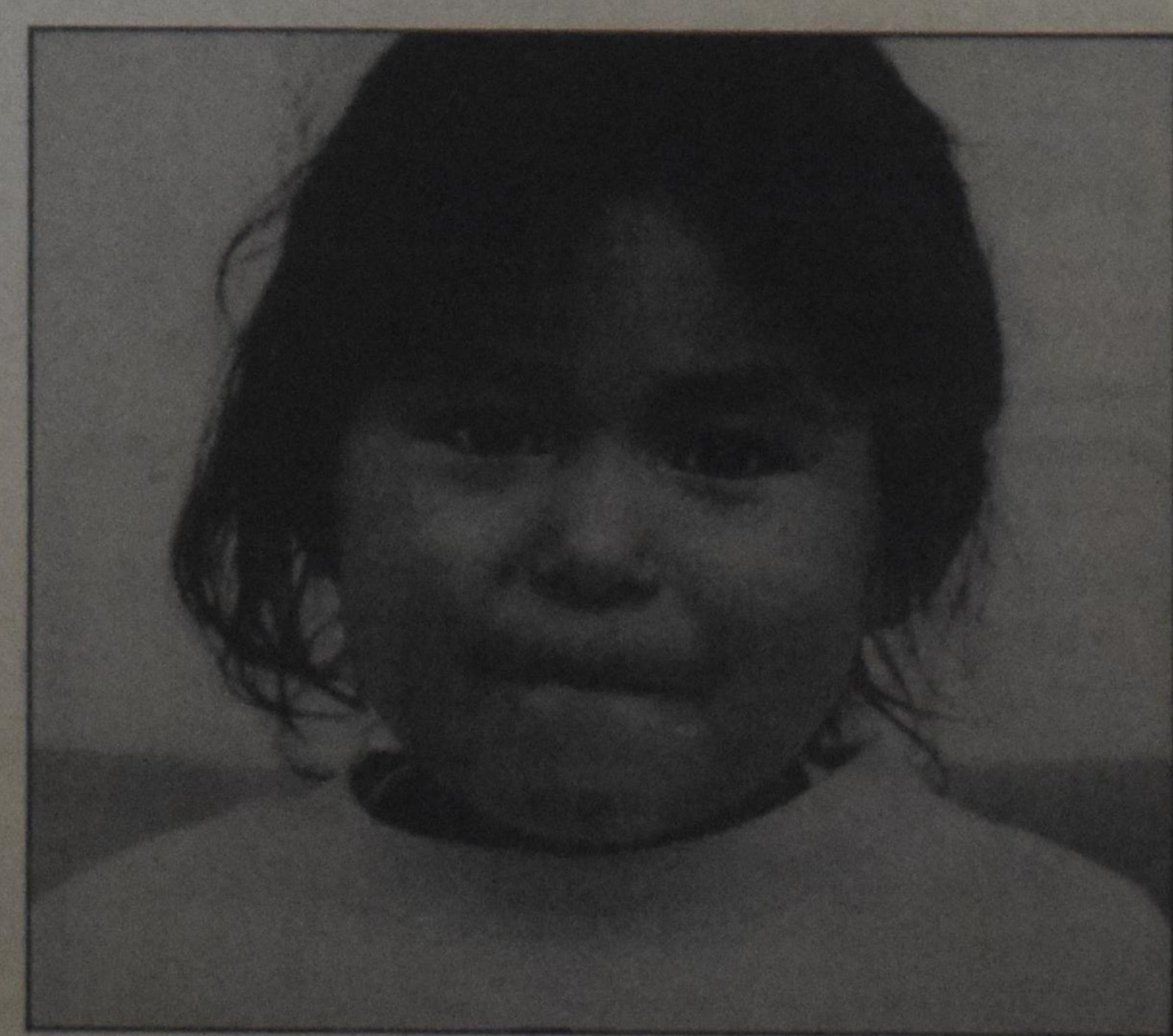
Of course, we have to be careful, lest we become over-confident and stoop to false optimism. Our throne is located in heaven, not on earth. While we are still on earth we are called to participate in the suffering of Christ (I Peter 4: 13). No cross, no crown. And what a bitter cross it can be. The people in Plymouth, Nova Scotia, know all about that. It must be hard to get into the Ascension mood when 26 miners who descended into a 350-metre-long shaft did not ascend alive.

Nevertheless, in spite of many appearances of decline and defeat, Ascension Day is coronation day for the new humanity.

And that should fill our pregnant hearts with joyful expectation.

minister to them. There are lots of Bible colleges, of course, but the one Ross is involved in is special because it is Native.

We should translate that support into a message to our elected politicians to deal justly with Native proposals to govern themselves and develop jobs for their people. They are fighting for survival.



Young Villager, Kanita Wabasse.

Photos: Christine Stonehouse

'Cow thing' a success in Abbotsford

Dianne Kwanten

ABBOTSFORD, B.C.—Each year the student council of Abbotsford Christian Secondary School holds a major fundraiser for a needy cause.

This year being no different, the student council—students Sandra Houweling, Cyndi Vander Veen, Grace Tuin, Juanita Van Belle, Trevor Vander Veen, Christine Byers, Dianne Kwanten, and teacher sponsor Jake Stelpstra—began tossing around ideas for a worthy project.

Trying something new and different would mean taking quite a risk; but that is what this student council was willing to do. One thing was certain: they would have to get as many people involved as possible to make the fundraiser a success.

Suddenly pictures of cows began appearing all over the school. "Think cow" slogans were slashed across doorways and walls. Even many church bulletins in the area drew attention to this "cow thing," but what it actually was remained a mystery. Hallways began to buzz. Inquiries about this "cow thing" were non-stop. Curiosity rose, while everyone, students and teachers alike, began to take notice.

Finally it was time for the announcement. Cows! The student council had been made aware through the Christian Reformed World Relief Committee (CRWRC) that poor farmers in the small village of Las Cruces, Guatemala, were in need of training and assistance to care



Photo: courtesy Abbotsford Christian Secondary School

for some cows they had received recently.

Third World gastronomical delight

Challenged to raise money for this cause, the student council began plans for a curry and rice dinner—a delicious celebrative dish in many Third World countries. The rice is covered with a chicken-curry sauce and then sprinkled with a variety of condiments such as peanuts, coconut, bananas and cucumbers to create a tasty and beautiful plate.

April 10 became dinner night. Student council members sold tickets and decorated the gymnasium for the event (the tables were strewn with silhouettes of cows). Preparations began days before the actual event, with much hard work and co-operation from everyone involved as well as help from the school's home economics teacher, Linda Busch. Finally, the day arrived. Many student volunteers from all grades and a number of teachers helped out, setting up tables and chairs, stirring the sauce and doing endless stacks of dishes throughout the afternoon and evening.

Many donations were given and a silent auction was held in the corner of the gym.

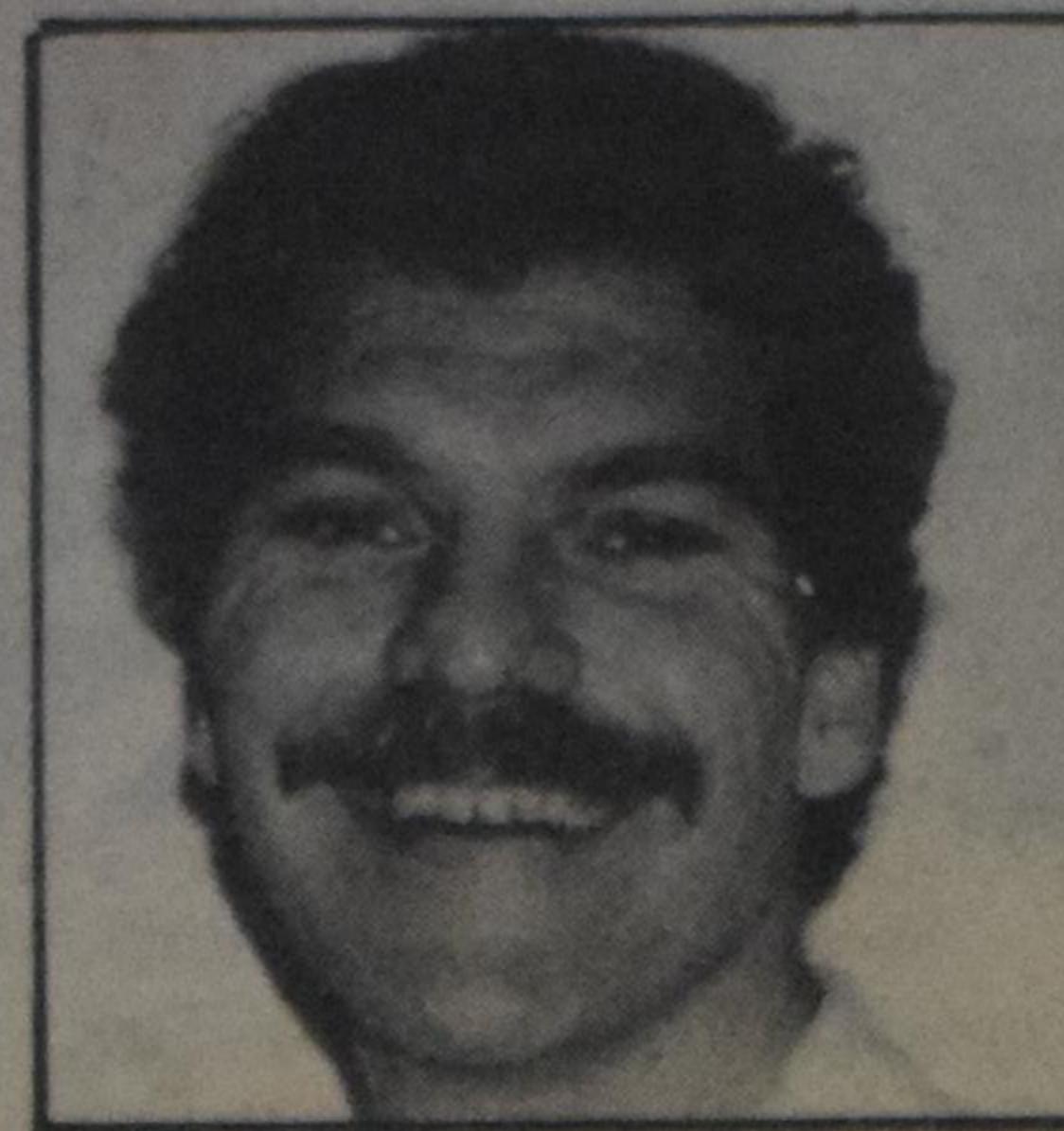
"All the anticipation and hard work paid off!" says student council. "Two hundred twenty people attended the dinner!"

Including donations and the silent auction, the student council raised \$1,686.50 for CRWRC to provide training for the needy Guatemalan farmers in Las Cruces.

The Abbotsford student council worked hard to earn almost \$1,700 for needy farmers in Guatemala. Council members are: front row, l-r: Grace Tuin, Christina Byers, Dianne Kwanten. Back row: Juanita Van Belle, Sandra Houweling, Trevor Vander Veen, teacher sponsor Jake Stelpstra, Cyndi Vander Veen, Mrs. Irene Buitendorp.

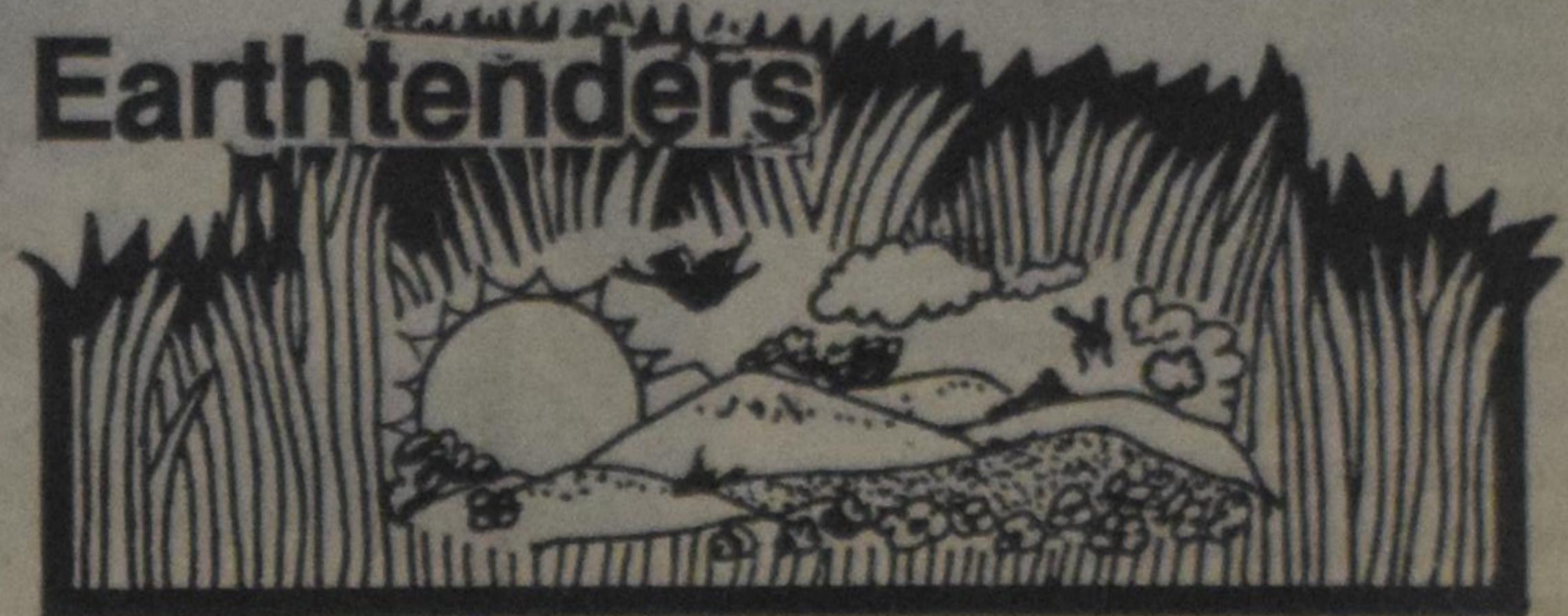


Photo: courtesy Abbotsford Christian Secondary School
A communal curry and rice supper (a Third World "celebration dish") helped raise money for needy farmers in Guatemala. Abbotsford (B.C.) Christian Secondary School student council organized the fundraiser.



Harry Spaling

Earthenders



Our place and task in the environment

The environment and the constitutional debate

The environment has entered Canada's constitutional debate. It does not have the high political profile or media attention that a "distinct society clause" or a Quebec veto have, but it is an important issue. The outcome will have an important impact on how Canada's environment is managed and conserved in the future.

Like other issues in the constitutional debate, the environmental tug-of-war has to do with power. The main question is: who "owns" the environment? The federal government or the provinces? The answer determines who has the right to the economic development of Canada's resources.

Historically, constitutional division of powers have given the provinces control over resources such as minerals and oil and gas within their boundaries. The federal government controls Arctic lands, fisheries, oceans and inland waters.

More important for the provinces is federal control over interprovincial and international trade. This means that any development project which involves flow of a resource or exports across a provincial or international boundary includes the federal government.

Provinces balk at federal reviews

Since 1989 three federal-provincial disputes over resource development have pushed the environment into the constitutional debate. In Alberta the Oldman River dam and in Saskatchewan the Rafferty-Alameda dams have had environmental reviews imposed on them by the federal courts. Court rulings from these cases have been used to justify federal environmental reviews of Quebec's huge James Bay II (Great Whale) hydro power project being built to export electricity to the United

States. All three provinces have balked at this federal interference in their projects.

Two other recent events have pushed the environment into the constitutional dispute. One is a report from the House of Commons committee on the environment. It recommended that a revised constitution should give the federal government clear authority to take actions needed to protect the environment.

Uniform standards necessary

One of the reasons given for this authority is to keep Canada's right as a negotiator and signatory to international environmental agreements. Another reason is that environmental protection standards need to be uniform for all provinces.

The second event is the new federal Bill C-13 passed in March. The *Canadian Environmental Assessment Act* establishes new rules for reviewing the environmental impact of development projects in every region of the country. Strong but unsuccessful opposition to the bill came from Quebec which saw it as a further intrusion of federal powers.

The successful passage of Bill C-13 during this time of constitutional uncertainty may be an indicator that the federal government is opposed to decentralizing environmental powers to provinces. But the danger remains that constitutional trade-offs may yet compromise these powers. Federal powers over the environment should not be jeopardized in solving Canada's constitutional crisis.

Harry Spaling lives in Drayton, Ont., and is a PhD candidate in geography at the University of Guelph, Ont.

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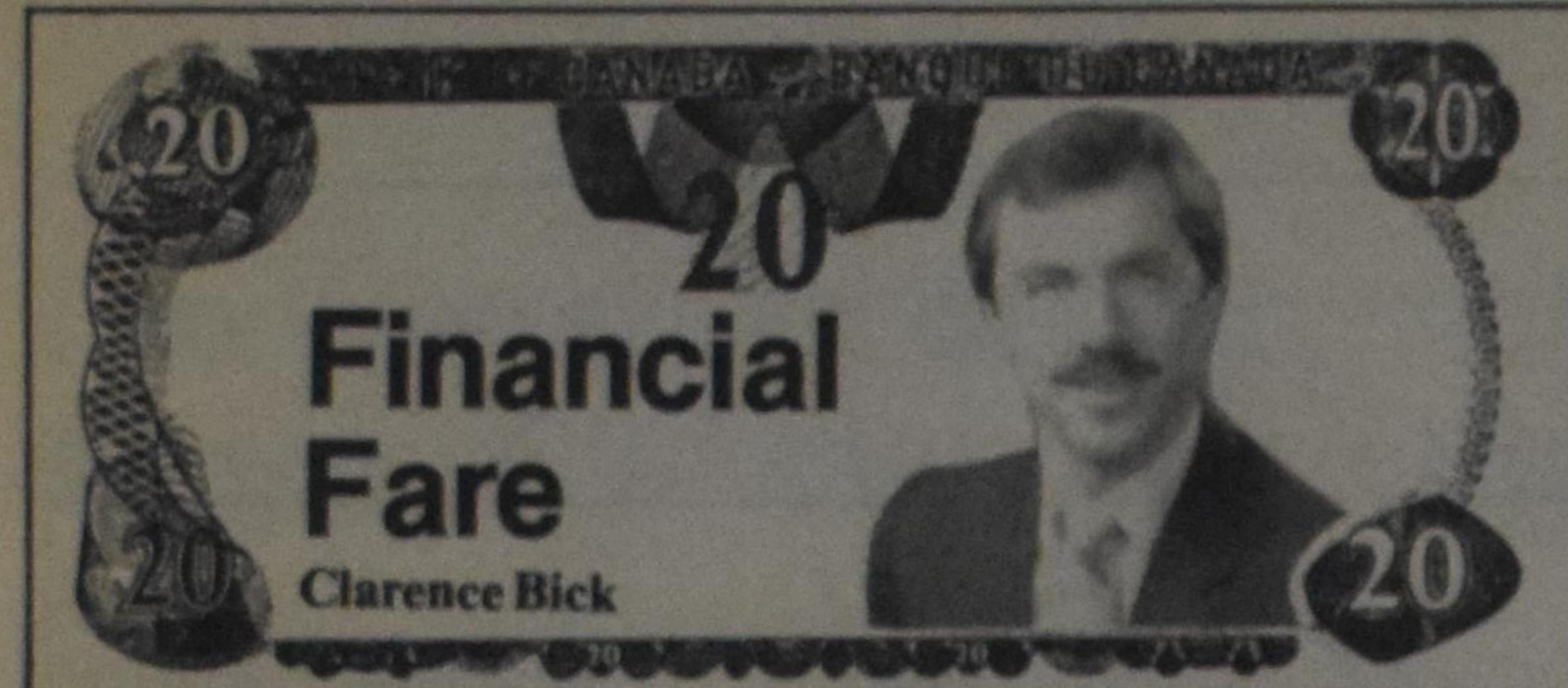
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Capitalism and the environment

In my last column I described an exercise in a university economics class which illustrated that individuals put their own economic interests ahead of the common good. I then put forward the hypothesis that pollution is usually the result of individuals acting in their own economic interests.

For example, in our economy, pollution is the result of a manufacturer and consumer benefiting from a low product price and passing the ecological costs to others who are not directly using the original product. It is often cheaper to dump production wastes into the ocean or one of the Great Lakes, for example, than it is to install waste collection and treatment facilities, the cost of which must be absorbed by the manufacturer or consumer.

Because an external cost has been created within a capitalist system, market economics and corporate profits are blamed. But observations from around the world prove otherwise.

Profit not the only problem

Estimates of the pollution generated in the former USSR and the Soviet bloc are eight to 15 times that of North American economies per unit of output. This means, for example, the total pollution generated in the creation of one ton of steel is eight to 15 times higher than in North America, and Soviet steel mills had no profit motive.

The next mistake is to suggest that riches and standard of living is the sole determinant of pollution. Unquestionably, our lifestyle generates more waste than many other economies. However, the relationship between living standard and ecological damage is not constant.

The East Germans' only choice for an automobile was the Trabant. This car spewed out many times more pollution per mile driven than the largest Mercedes-Benz built in West-Germany.

No one's exempt

Recent studies are challenging previous conclusions that high standards of living were more ecologically damaging than low standards of living. The contention is that previous studies are flawed because they focused only on the volumes of

human-made products dumped into the environment. Some of these new studies are now suggesting that slash-and-burn farming, deforestation, desertification, erosion, etc., in the "poor" areas of Africa and Asia are environmental disasters that will soon dwarf the ecological catastrophes of Eastern Europe.

In my opinion, these things happen because there is little or

no incentive for individuals to think about the ecological long term because the economic short term is more compelling. Most of the "solutions" introduced by lawmakers in the past involved the creation of regulations and bureaucracies that tried to force people to act against their economic self-interest. I think a better solution is to create incentives for people to look after their pocketbook by cleaning up pollution.

A good example has occurred in Los Angeles. Lawmakers agreed that improving air quality by reducing overall pollution was the objective but did not mandate the method to reduce emissions.

Innovative alternatives

Unocal is a large oil company which has a number of refineries in the Los Angeles area which had been emitting pollutants. Reducing emissions to acceptable levels was going to cost about \$60 million over three years. Instead, Unocal was able to spend \$5.8 million to buy and scrap 8,300 pre-1971 cars at an average price of \$700, reducing pollution by the same amount as was required of their refineries but at one-tenth the cost. (A 1970 car emits over 20 times the toxic pollution of a 1992 model.) In this example, the ingenuity and innovation of the marketplace found a much cheaper solution to the goal of reducing emissions than simple regulation of Unocal's

refineries.

So what is an appropriate Christian response to environmental degradation? I think the best way is to unleash the entrepreneurial drive, innovative abilities and profit motive of our economy. Set the goals and let the profit motive get to work. And yes, I know that the marketplace is far from perfect, but I have not yet seen a practical alternative that works over the long term.

Clarence Bick is a financial planner in Ancaster, Ont.



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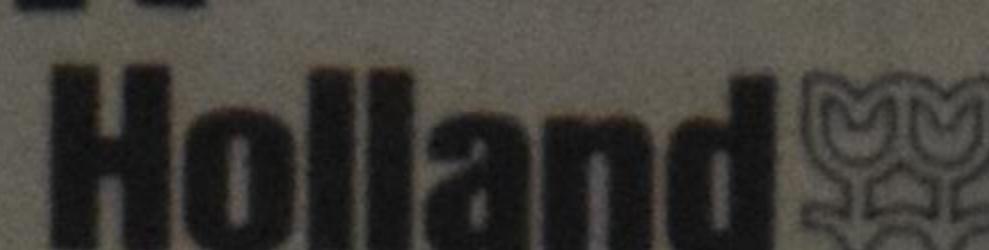
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Books

Robert VanderVennen, page editor

Women pioneer missionaries in Nigeria**Daughters Who Dared**

Answering God's Call to Nigeria

Gerald L. Zandstra
In collaboration with
Winabelle Gritter

Daughters Who Dared:
Answering God's Call to Nigeria, by Gerald L. Zandstra. Grand Rapids: CRC Publications, 1992. ISBN 1-56212-018-2. Softcover, 104 pp., \$10.75. Reviewed by Robert VanderVennen.

It's a fascinating and important story: how

unmarried women were the first Christian Reformed missionaries in Nigeria and how they spent themselves in pioneering work for the sake of the Gospel. They did this in spite of the fact that the CRC did not actually sponsor work in Nigeria until many years later.

The first of these women was the indomitable Johanna Veenstra. She went to Nigeria

alone in 1919 and served until her death there in 1933. In her later years she was joined by Jennie Stielstra, Bertha Zagers and Nelle Breen.

They did everything. As nurses they tended to many medical needs, they evangelized, taught Bible classes, led prayer groups, preached. They ministered in a tropical jungle area with all sorts of hardships and under what today is seen as very primitive conditions.

Dithering

Meanwhile the CRC dithered about whether to support missions in China or in Nigeria. Finally China won out. Today we would say that the church moved far too conservatively. But finally in 1940 the decision was made to undertake mission work in Nigeria, and after the war, a major movement of mission "troops" took place.

These women belong in the Christian Reformed hall of heroes. We might say now that, doing all the church work that they did, they should have been ordained as men doing those services always are. Not so, says Roger Greenway in his foreword. They were actually "breaking new ground for the church's lay apostolate."

The book is written from documents. Though it reads well, it is a chronicle and doesn't have the bite that an eyewitness account would have, even though it was written with the collaboration of veteran missionary Winabelle Gritter.

**Friends of God**

Wayne Brouwer

The Hill beyond the hills*"I lift up my eyes to the hills..." (Psalm 121:1).*

During the summer of 1978 I went on a study trip to Israel. We combed the lands of the Bible, reading both scriptural records and historical studies, but no part of Palestine was as fascinating as Jerusalem.

Today you can marvel at the beauty of the city from a variety of perspectives. If you drive up the "miracle road" from Tel Aviv, rusted hulks of truck bodies memorialize the route and serve as sentinels guiding you into a modern, bustling metropolis. This way through the hilly wilderness was pushed up in a matter of days by the freedom fighters in 1947 as they struggled to fortify the Jewish citizens of Jerusalem during the first modern Arab-Israeli conflict.

Sharp contrasts

A second way into Jerusalem is from the north, wandering down the ridge road that runs high on the "backbone" of Palestine's mountainous mid-section. The city sort of grows around you from that vantage point, beginning some distance out as you pass through one small Arab village after another. This is not Jerusalem's flattering side. It's a bit like wandering slowly into a modern mega-city by way of old industrial zones and miles of slums.

A third way into Jerusalem rises sharply from the Dead Sea and Jericho, peaking at the Mount of Olives. Suddenly the road tilts down, displaying all of the glory of Old Jerusalem before you in a breathtaking panorama. This was Jesus's route on Palm Sunday. No Jerusalem scene today is more striking than the whitewashed limestone buildings shining in the sun, carrying along in shimmering splendor the blue tiles and golden crown of the Dome of the Rock atop the ancient temple platform.

Through the hills

And then there's a fourth entrance to Jerusalem. It's the way on which my professor took some of us one warm Israeli afternoon. First we walked down into the southern Judean wilderness — the wilderness of Jesus' temptations, the wilderness of barren wastes. Jerusalem from that direction is hidden among the hills. Every hill is a hill of fear. There are "I's" all around: *isolation* — the sense of being shut off from all other people and communities; here you are really alone; *insignificance* — these mounds of ancient rock tower over you as if in disdain of your tiny nothingness; *insecurity* — the mountains house evil spirits and the caves of the hillsides are home to bandits and robbers who slip out at night to slit your throat and steal your bags; *inability* — they block your path at every turn and taunt you to give up your foolish journey.

But every 15 minutes as we climbed back toward Jerusalem my professor had us sit for a rest break while he pulled out his pocket Bible. One by one he read us the Psalms of Ascent, the Pilgrim Songs, the Songs of the Road. First was Psalm 120, the cry from the bottom. And there we sat.

On to Mount Zion

Then came Psalm 121: "I lift up my eyes to the hills...." He needed to say little to us of the gripping fear in those words. We felt it clamoring all around us. What an awesome testimony to make then, as the psalmist went on: "...Where does my help come from?" Certainly not from these foreboding, oppressive hills. No: "My help comes from the Lord, the Maker of heaven and earth!"

And then explodes the doxology that sustains the pilgrim till the final hill comes into view, the hill of Mount Zion: "The Lord watches over you.... The Lord will not let your foot slip.... The Lord will keep you from harm...."

Many roads lead to Jerusalem. But this is the only one that reminds you what the pilgrimage is really all about.

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

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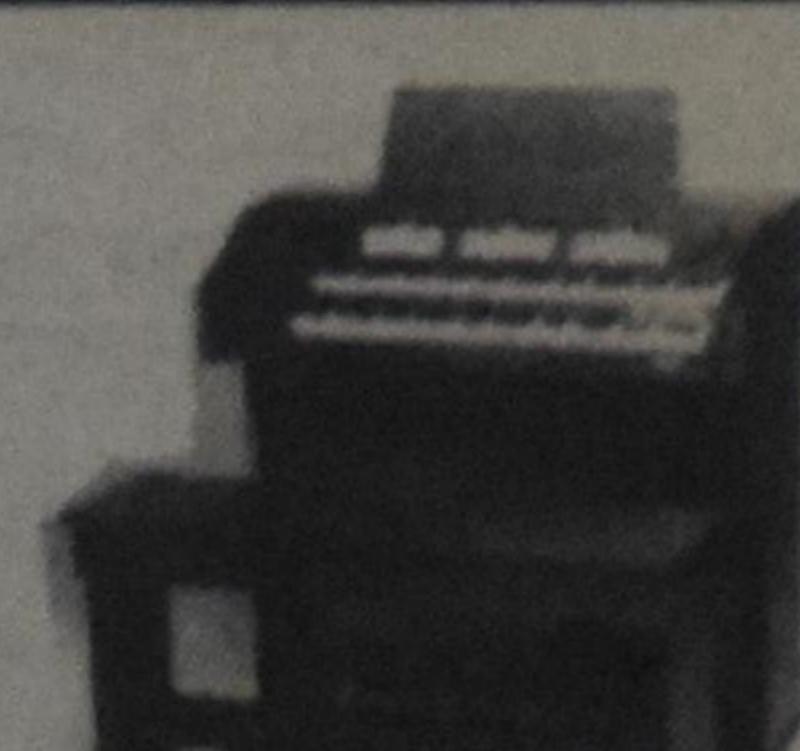
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Summer Job Market**Attention: All Students**

We know that many of you are thinking about summer jobs at this time. As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section until **May 29**. Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan de Jong,
Manager

The Wiersmas of Britt realize a dream of wholesome camping

Stan de Jong

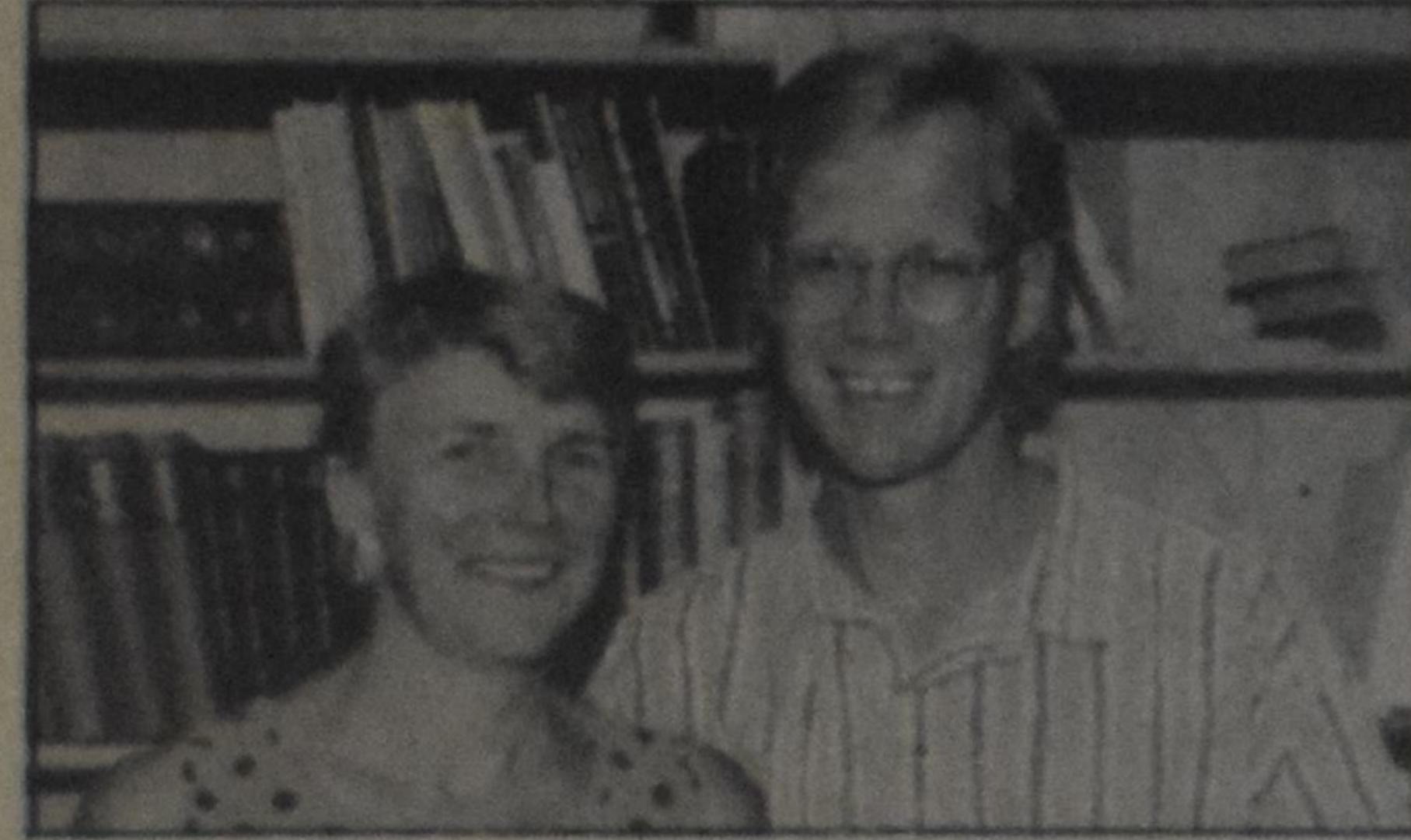
If you are ever travelling

north of Parry Sound, Ont., and are there on a weekend,

you may find yourself at a Sunday morning worship



Photo: Stan de Jong
Sign besides Highway #69, north of Parry Sound, Ont., inviting weary travellers to come and worship.



Peter and Marja are IN

Dear P&M:

Sometime ago (Dec. 13, 1991) you dealt with imagery as a pain-management strategy in palliative care. My instructors introduced holistic medicine as an alternative. The course I took stressed the importance of making life special and doing things for the clients that would lift their spirits. After all, palliative means to ease and soften when an illness itself cannot be cured.

Before I took this course I was convinced that the Lord would use me in this field as a witness for him. Because I have been at death's door twice, I saw the importance of being ready to meet our Maker. Of course, witnessing has to be done sensitively. We were told not to preach or pray unless the person asks for it. We were taught to respect other faiths and to avoid pushing our own religion.

At the present I am assigned to a client in the hospital who is suffering terribly from cancer. Before each visit I ask the Lord what he wants me to do for this person today. The support and strength I receive from God carries me through my work. I am confident that the Lord will give me daily opportunities to witness for him, even if it is only giving a cup of cold water in his name.

My experience in the palliative care unit has shown me more than ever before how rich we are as a Reformed community. We have a wonderful way of living together and supporting each other during trials and times of sadness. We have so much to give to those struggling with overwhelming pain and sorrow. Many face death alone without close relatives.

There may be some who are discouraged from entering this field because some instructors come from a humanistic or New Age approach. I would say that they should not shy away because of this. After all, God's Word tells us "to go to Jesus outside the camp, bearing the disgrace he bore" (Heb. 13: 13).

Dear Palliative Care Worker:

If we worked only in those areas where Jesus was always acknowledged as Lord, our Christian influence and witness would be very limited indeed. We appreciate your courage and your dependence on the Lord as you work with those who are dying.

It is wonderful that you pray before seeing your clients. It occurred to us that you might tell someone: "I am praying for you." That way you avoid imposing prayer while providing an opening that the patient may want to use.

None of us who work with patients and clients should feel too hemmed in. We are always free to say who we are and what helps us in difficult times. The important thing is that we don't push and impose. We should always ask permission to share our faith.

God bless you as you do what you can to ease and soften the last days of those who are terminally ill.

Dear P&M:

In a recent column (May 1, 1992) you made some very misleading comments. You said you were on the pulpit at Wellandport Riverside CRC "preaching the Good News of Jesus with a painful smile on my face and a bittersweet ache in my heart."

Shouldn't you be glad that you have the resources and the opportunity to preach to those who are hungering and thirsting for righteousness? We are asked by Jesus Christ to approach his house with love, respect and enthusiasm. Would you rather go to a hockey game or go and worship our God who takes care of us all day, every day?

I think you ought to take responsibility for your actions instead of feeling disappointment about having to preach on your "off-weekend." The rest of us don't need or want a weekend when we don't go and worship God. Don't you think you should be happy that you can preach on your weekend off?

Dear Somewhat Upset:

Pastors are human too. They feel unpleasant surprise when they discover a scheduling mistake. They feel dismay when they have to tell their children that special family plans have to be cancelled.

The column in question was a lighthearted, humorous look at the way things went for us in April. We hoped that readers would shake their heads with us and smile about the way life goes sometimes. It only dealt with how we felt when we initially discovered that Peter had a classical preaching assignment which he had neglected to write on the schedule.

The actual Sunday with Wellandport was a wonderful experience for both of us. By then we had worked through our feelings of disappointment. The Gospel was preached with "love, respect and enthusiasm" and the congregation sang God's praises with fervour. Don't think for a moment that we moped our way through the day or resented being in Wellandport. In every way it was a good day.

We expressed our feelings. We accepted our responsibility. That's how we handled Peter's scheduling mistake.

By the way, when we have an occasional weekend without preaching responsibilities we still go to church. Like you we have no desire for a weekend without worship. Other pastors and their families know what a restful treat it is to listen to someone else preach and lead a service for a change.

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Sloofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Purleijer, Tom Zeyl, Marian Van Til and Bert Witvoet.

service either in Grundy Lake Provincial Park or at the Trinity Community Church in Britt. In either case you will probably place yourself under the preaching of Marie Wiersma; and her husband Hessel will play the organ in the church — unless a more experienced organist is discovered among the worshipers.

Knight in Stelco armour

The story of how Hessel, then a widower, and Marie met back in 1970 is worth telling.

Marie Shalenko was born in Arlee, Saskatchewan, of Russian parents. She wanted to become a missionary but was not accepted due to medical reasons. In 1939 she moved to Ontario. She became a teacher in Hamilton and settled in Niagara-on-the-Lake.

Hessel lived in Fruitland, Ont., and worked at Stelco. In 1970 his wife Grace went to be with the Lord.

One day, Marie's car stalled right in the middle of what was then the Stoney Creek traffic circle (on the QEW, near Hamilton). A rather unpleasant experience as anyone who remembers that miserable circle will acknowledge.

But her knight in shining armour was close by! Hessel saw the woman in distress, stopped and offered help.

In that first encounter they discovered that they both loved Jesus Christ. Well, you can guess the rest. More meetings followed and in 1971 they decided to marry.

A special mission

They were both in their early forties and they had a dream: to start a Christian camp in northern Ontario where, according to Marie, "Christ would be honoured and where the atmosphere would express the Christian virtues of love, brotherhood and wholeness."

So they decided to move. After an Ottawa project fell through, they bought property in Britt.

What they bought was essentially a swamp which first had to be drained. Part of the deal, too, was to look after an old man who lived on the property.

In 1974 and 1975 respectively, their children, Christina and Jonathan, were born. Since the Wiersmas had difficulty making ends meet Marie went back to her teaching profession. In 1981 she got her BA at Laurentian University. After eight years and teaching at two schools she retired from teaching in 1989.

Today the Wiersma's resort consists of a number of well-



Photo: Stan de Jong
Pastor Marie Wiersma and husband Hessel in front of Trinity Community Church, Britt, Ont.

appointed cottages. They quietly promote their religion by placing Bibles and Christian literature in each unit. All guests, whether Christian or not, are invited to the weekly hymnsing where Marie, without fail, will serve strangely shaped oil-fried pastry called *oliebollen*.

Once a week, something really special is offered to the cottagers: a trip on a sailboat navigated by Hessel himself to some remote island in Georgian Bay where Marie and the kids, having left earlier by motorboat, would be waiting beside a blazing fire on the rocky beach with an abundance of food and drink!

Pastor of Trinity

The Wiersmas joined the small community church in Britt. Back in the early '70s it was "open" only in the summer, with visiting United Church ministers doing the preaching. The church experienced a membership drop as well as other difficulties.

In 1978 the church's directors asked Marie to assume the pastoral duties; she accepted. In 1981, under Hessel's guidance, the small building (consisting of two pre-fabs joined together) was enlarged with a fellowship hall, complete with twin towers.

Marie preaches every Sunday. In the winter the congregation is made up of about 20 locals. But in the summer it swells to anywhere from 50 to 100 worshippers.

Moreover, since 1978, she has taken over where the Anglican and United Church people had left off — she conducts morning services in Grundy park from July 1 to the Labour Day weekend. Vacationers are now singing from old blue hymnals graciously provided by the Willowdale, Ont., Christian Reformed Church.

Classified

Classified rates	Birthday	Marriages	Anniversaries	Anniversaries	
<p>GST Inclusive</p> <p>Births..... \$35.00 Marriages & Engagements. \$40.00 Anniversaries..... \$45.00 2-column anniversaries.... \$90.00 Obituaries..... \$45.00 Notes of thanks..... \$35.00 Birthdays..... \$35.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)</p> <p>Note: All rates shown above are GST inclusive.</p> <p>ATTENTION!</p> <p>a) <i>Calvinist Contact</i> reserves the right to print classifieds using our usual format, unless you instruct us otherwise.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p>NEWLYWEDS.</p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive). To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	 <p><i>Congratulations to Mrs. Lutina Wielhouwer on the occasion of her 90th birthday!</i></p> <p>WIELHOUWER: May 24, 1902 - Meppel, the Neth. May 24, 1992 - Chatham, Ont., Can. 'Four Score and Ten' The Lord willing, we, her children, grandchildren and great-grandchildren hope to celebrate the 90th birthday of our loving and caring Mother, Grandmother and Great-grandmother.</p> <p>MRS. LUTINA WIELHOUWER We thank our heavenly Father for the many years he has given her and for the blessing she has been to us all through her love and care and above all her prayers for us all. Her loving children: Audrey & Case DeVoogd — Chatham, Ont. Kathleen & Harry P. Verburg — Chatham, Ont. Alex & Johanna Wielhouwer — Chatham, Ont. Lucille & Kenneth Sjaarda — Rexdale, Ont. Adrian & Gertie Wielhouwer — Owen Sound, Ont. Jean & Dick Verbeek — Muirkirk, Ont. Eli & Dorothy Wielhouwer — St. Thomas, Ont. together with 23 grandchildren and 18 more grandchildren who joined through marriages and 38 great-grandchildren. The family hopes to celebrate this happy occasion at the 'Wielhouwer' family reunion, D.V., on Sat. May 23, 1992, at the residence of Dr. and Mrs. A.J. Verburg, 877 Charing Cross Rd., Chatham, Ont. Open house is, D.V., scheduled for Monday May 25, 1992, at South Chatham Village, 40 Elm Str., Chatham, Ont., from 10 a.m. to noon. Correspondence address: Mrs. E. Wielhouwer, 40 Elm Str. — Unit 203, Chatham, ON N7M 6A5</p>	<p>KLUMPENHOWER-JANSSENS: Believing that the Lord has brought them together, Mr. and Mrs. Bill and Mary Klumpenhower of Listowel, Ont., and Mr. and Mrs. Cor and Tina Janssens of Thunder Bay, Ont., are pleased to announce the forthcoming marriage of their children,</p> <p>CYNTHIA MARIE and PETER JOHN</p> <p>This celebration and ceremony will take place, the Lord willing, on Saturday, June 6, 1992, at 2:30 p.m., in the Bethel Chr. Ref. Church, Listowel, Ont., Rev. Gary Klumpenhower officiating. Address as of Sept. 1992: Seminary Housing, Calvin Theological Seminary, 3233 Burton St. S.E., Grand Rapids, MI 49546 USA</p>	 <p><i>Congratulations to Klaas and Nellie Markus (nee VanDorp) on the occasion of their 50th wedding anniversary!</i></p>	<p>Anniversaries</p> <p>Sneek Smithville 1947 June 1 1992 Hosea 2: 19-20.</p> <p>With praise and thanksgiving to our heavenly Father our Lord, we announce the 45th wedding anniversary celebration of our parents and grandparents,</p> <p>HESSEL and WILMA (WIEPKJE) BAARDA (nee Sprik)</p> <p>We pray that the Lord will continue to bless you and keep you in his care. Thank you so much for everything, Dad and Mom, Grandpa and Grandma!</p> <p>We love you very much!</p> <p>Chester & Grace Baarda — Carlisle, Ont.</p> <p>Amy, Tammy, Teddy Rennie Baarda — Montreal, Que. Esther & Symen Pieter Kampstra — Warsaw, Ont.</p> <p>Reinske, Hessel Christine & Ivan Boyle — Smithville, Ont.</p> <p>James, Michelle Hank & Debbie Baarda — Forest, Ont.</p> <p>Angela, Kimberly, Micheal Hessel & Helen Baarda — Iron Springs, Alta.</p> <p>Lewis, Janis, Shawna Peter Baarda — Blenheim, Ont. Dick & Bonnie Baarda — Smithville, Ont.</p> <p>Becky, Terry, Jason Dorothy & Tom Winter — Brinston, Ont.</p> <p>Charles, Wilma, Elizabeth, Jonathan Daniel & Joanne Baarda — Forest, Ont.</p> <p>Lisa Marie, Justin, Laura, Jesse Kenneth Baarda — Caistor Centre, Ont.</p> <p>Amanda, Matthew Pearl Baarda — Bracebridge, Ont. Open house, Monday, June 1, 1992, at our home.</p> <p>Home address: 1942 McCollum Road, R.R. #2, Smithville, ON L0R 2A0</p> <p>1962 June 2 1992 With praise and thanksgiving to God we are happy to announce the 30th wedding anniversary of our parents and grandparents,</p> <p>BOB and ANN BRINKERT (nee Straatsma)</p> <p>We pray the Lord will continue to bless you and keep you in his care. With love from your children and grandchildren:</p> <p>Wilfred & Ingrid Schilstra Steven, Philip, Emma, Leanne Robert & Rose Brinkert Sarah Caroline Brinkert Elaine Brinkert</p> <p>Home address: R.R. #1, Lyn, ON K0E 1M0</p>	<p>1942 June 3 1992 With joy and thanksgiving in our hearts to the Lord, we are pleased to announce the 50th wedding anniversary of our parents and grandparents,</p> <p>KLAAS and NELLIE MARKUS (nee VanDorp)</p> <p>"The Lord will watch over your coming and going both now and forevermore" (Ps. 121: 8). We, your children, thank you for the love and Christian upbringing you gave us. It is our prayer that God will continue to bless you.</p> <p>John & Garma Markus — Beachville, Ont.</p> <p>Gerda, Greta, Jonathan, Peter Clarence & Wendy Markus — Beachville, Ont.</p> <p>Gary, Darryl, Michelle, Mark</p> <p>An open house is planned on Saturday, June 6, 1992, D.V., from 2 to 4 p.m., at the Maranatha Chr. Ref. Church, Corner of Hwy. 59 and 401, Woodstock, Ont.</p> <p>Home address: R.R. #1, Woodstock, ON N4S 7V6</p> <p>1952 June 6 1992 "This is the day the Lord has made. Let us rejoice and be glad in it" (Ps. 118: 24). Forty years ago today, We landed in Canada to stay! Just married in Feb. earlier that year. We came with dreams and without fear. A beautiful country with lots of space, That's where we settled in our own little place. Three sons and a daughter to care for and love. We did get guidance from above. Now seven grandchildren, six girls and a boy, Are bringing us much pleasure and joy. As we look back on the years gone by, We do agree time sure does fly. We pray to God as we travel life's road, Keep healthy, cheerful and afloat. Be with us as you cared before, Till finally we reach that beautiful shore!</p> <p>WIM and CORRIE W. GROENEVELD-RUIJGROK</p> <p>6 Dixon Drive, Port Dover, ON N0A 1N4</p> <p>Open house on June 6 at the Minden Manor Motor Inn, 385 Queenway W., Simcoe, Ont., from 7-9 p.m.</p> <p>1952 May 30 1992 "For great is your love, reaching to the heavens, your faithfulness reaches to the skies" (Ps. 57: 10). With joy and thanksgiving to the Lord for his constant care and faithfulness shown to them in the past years, we announce the 40th wedding anniversary of our dear parents and grandparents,</p> <p>HENK and HENNY WILPSTRA (nee Poort)</p> <p>May God continue to bless you and keep you in his care. With love and congratulations Mom and Dad, Opa and Oma, from your family:</p> <p>Fenny & Don Campbell Joel, Brent, Alicia Rita Wilpstra Paul & Janet Wilpstra Philip, Julie, Brian, Jennifer Harry & Connie Wilpstra Brandon, Leah, Kendra Peter & Joy Wilpstra Caitlyn</p> <p>You are invited to an open house, to be held on Saturday, May 30, 1992, from 2-4 p.m., at the John Knox Chr. School, Wyoming, Ont. Home address: R.R. #1, Wyoming, ON N0N 1T0</p>
<p>Births</p> <p>BENTUM: "Lo, children are a heritage from the Lord" (Ps. 127: 3). Tim and Bernice praise and thank our Lord for the precious gift of another child, a daughter,</p> <p>EMILY DAWN born on April 24, 1992. She is warmly and lovingly welcomed by Timothy, Heidi and Denise. Sharing in our joy are Opas and Omas, Mr. and Mrs. Abel Bentum and Mr. and Mrs. John Grevers, all of Woodstock, Ont. Home address: 22 Hodgins Crescent, Woodstock, ON N4V 1A7</p> <p>VANDERPLOEG: Edward and Jennifer rejoice and give thanks to God for the birth of their son,</p> <p>REUBEN LEIGH on April 30, 1992, weighing 8 lbs. 4 oz. Proud first time grandparents are Gerry and Wilma Jonkheer of Whitby, Ont., and a 13th grandchild for John and Anna VanderPloeg of Owen Sound, Ont. Another great-grandchild for Mrs. J. Miedema of St. Catharines, Ont., and Mr. J. Jonkheer of the Netherlands. Home address: R.R. #1, Cargill, ON N0G 1J0</p>	<p>ADEMA-THIESSEN: WENDY LENEE ADEMA and MICHAEL ALAN THIESSEN along with their families wish to announce their marriage celebration. The wedding ceremony will take place on Saturday, May 30, 1992, D.V., at 11:00 a.m. at Norfolk United Church in Guelph, Ont., Pastors Sid Couperous and Dave Thiessen officiating. Future address: 2-20 Bechtel St., Hespeler, ON N3C 1Z6</p> <p>ROELEVeld-MACMILLAN: With joy and thanksgiving to God, Jan and Marie Roeleveld announce the forthcoming marriage of their daughter,</p> <p>YVONNE to JIM</p> <p>son of Bain and Marilyn MacMillan. The ceremony will take place on Saturday, May 30, 1992, at 1 p.m. at Yorkminster Park Baptist Church, 1585 Yonge St., Toronto, Ont. Rev. W. Sturgess officiating.</p>				

Classified

Anniversaries	Anniversaries	Anniversaries	Summer Job Market	Summer Job Market
<p>Grotegast Watford 1937 May 14 1992 With praise and thanksgiving to God we were happy to celebrate the 55th wedding anniversary of our parents and grandparents.</p> <p>TAEKE and HENDRIKE VAN DER WAL (nee Broekema)</p> <p>We thank God for his blessings towards you over these 55 years. May you continue to trust him for all your needs.</p> <p>With love and congratulations from your children and grandchildren: Hylke & Ann Van der Wal — Saskatoon, Sask.</p> <p>Leslie & Darren, Sean, Kip Richard & Helena Van der Wal — Acton, Ont.</p> <p>Richard & Charlene (girlfriend), Karen & Jeff (boyfriend), Marianne, Michelle, Ryan Bill & Dianne Van der Wal — Carstairs, Alta.</p> <p>Jeff, Christy, Angela Sylvia Van der Wal — St. Thomas, Ont.</p> <p>Henry & Nilda Van der Wal — Kerwood, Ont.</p> <p>Mark Van der Wal — Watford, Ont.</p> <p>Home address: R.R.#1, Watford, ON N0M 2S0</p>	<p></p> <p>Congratulations to John and Maria Proper (nee VandenBrink) who will celebrate their 50th wedding anniversary, D.V., on May 27, 1992!</p>	<p>Voorst Rockwood 1942 May 27 1992 With thanks to God we share with you the news of the 50th wedding anniversary of</p> <p>JOHN and MARIA PROPER (nee VandenBrink)</p> <p>"Blessed are all who fear the Lord, who walk in his ways" (Ps. 128: 1-4). Congratulations Mom and Dad, Oma and Opa. We thank you as well as God for your example of love and faithfulness and wish you his blessing in the years ahead.</p> <p>Grace & Dick Hockenberry — Dayton, Ohio</p> <p>Anita, Ashley (great-grandchild), Donald</p> <p>Herman & Diane Proper — Hamilton, Ont.</p> <p>Stephanie & Greg, Wendy, Nathan, Monica, Andrew</p> <p>Bob & Alice Proper — Russell, Ont.</p> <p>John, Christina, Justin, Philip, Tommy</p> <p>Freda & George Van Arragon — Oshawa</p> <p>Esther, Rachel, Joel, Jonathan</p> <p>An open house will be held at Bethel Chr. Ref. Church, Highway 7, Acton, Ont., on Saturday, May 30, 1992, from 2-5 p.m.</p> <p>Best wishes only please.</p> <p>Home address: R.R. #4, Rockwood, ON N0B 2K0</p> <p>Beetsterzwaag, Fr. Fenwick, Ont. 1952 May 30 1992 "...I will bless you...and you will be a blessing" (Gen. 12: 2). We thank God for our parents and all the blessings they have given to us over the many years. We are celebrating the 40th wedding anniversary of</p> <p>LAMMERT (LEN) and WALTJE (WILMA) VEENEMA (nee Hofstee)</p> <p>We wish you God's continued encouragement and care for many more years of grace-filled living. Mom and Dad, Pake and Beppe.</p> <p>Michael & Alice — Holland Landing, Ont.</p> <p>Christopher, Nicholas, Gwendolyn Reinie & Gary Van Hell — Wellandport, Ont.</p> <p>Stephanie, Paddy, Emma, Mackenzie</p> <p>Barbara & John Donker — Fenwick, Ont.</p> <p>Alisa, Stephen, Casandra, Julianne</p> <p>John — Toronto</p> <p>Henry & Ruth — Wainfleet, Ont.</p> <p>Kyle, Logan</p> <p>Tim — the Netherlands.</p> <p>Please join us at an open house at the Donker home, 570 Hwy. #20, Fenwick, Ont., (behind Pinewood Acres), from 2-4 p.m., on May 30, 1992.</p> <p>Home address: 239 Welland Ave., Fenwick, ON L0S 1C0</p>	<p>AMSTERDAM: 21-year old female seeks summer job in Amsterdam area. Experience in household work, mother's help, hotel work, waitressing. Agatha Muszynska. Phone: (416) 274-3817</p> <p>ANCASTER, Ont.: 22-year old Redeemer College graduate seeks full-time employment in the Greater Hamilton area. Has own transportation. Has experience and clerical skills and some managerial roles. Also greatly enjoy working out-of-doors and farmwork. References available. Contact Marcia DeHaan at (416) 648-4689 or 826 Hwy. #53E, Ancaster, ON L9G 3K9</p> <p>CAMBRIDGE, Ont.: Ontario High School graduate seeks work for the summer. Has much experience in poultry farm work, as well as experience in doing farm and factory work. Would like to work preferably in Ontario.</p> <p>Call Henry at (519) 623-1945</p>	<p>Grimsby, Ont.: Dordt College student (graduate - English major) is seeking employment for the summer months. Has own transportation and is willing to do any type of job, but prefers study-related work. Available after May 10, 1992. Dirk-Bastiaan Schouten. Phone: (416) 945-5335</p> <p>HAMILTON, Ont.: Redeemer College student looking for lawn cutting, maintenance and odd jobs in the Ancaster-Hamilton area. I have a pick-up truck for small moves or garbage removal. Please call Jeff Janssen at (416) 648-7074.</p> <p>Lucknow, Ont.: High school student 17 years old, is looking for full-time summer employment. Experience in assembling projects such as bicycles and lawnmowers. Also experience in fast food preparation and various farm jobs. Will accept anything. References available, driver's licence.</p> <p>Phone Steven at (519) 528-3337</p> <p>MARITIMES: Student, 17 yrs.old, looking for nanny position in Maritimes. July 1-Aug. 29 (Max.). Experienced. Ref. available. (902) 662-3182.</p> <p>OSHAWA, Ont.: Hi, I'm a 19-year-old student living in the Netherlands who is looking for work in Canada from May through September. Will tackle anything, preferably in southern Ontario area. Please call Stan at (416) 682-8311 during office hours (8-4 p.m.).</p> <p>SEAFORTH, Ont.: Dordt College student looking for summer employment. Experience in vegetable farming. Will consider anything. Available immediately. Please call Monica at (519) 527-1121</p> <p>SEAFORTH, Ont.: I am an 18 year old student looking for employment in farming and/or greenhouse work. I have experience in both. Please contact Brian VandeBan at (519) 527-0705.</p> <p>SEAFORTH, Ont.: Calvin College student looking for summer employment. Experience in poultry and vegetable farming. Will consider anything. Available May 25, 1992. Please call David at (519) 527-1121</p> <p>ST. CATHARINES, Ont.: Early childhood education graduate looking for a summer full-time job in a daycare, homesetting, also experienced in greenhouse work. Available May-August in St. Catharines or Kitchener area. Contact Paula Wiersma (416) 934-0515 (after 6 p.m.).</p> <p>ST. CATHARINES, Ont.: 21-year-old College student (2 yrs. Secondary Education) seeks summer employment. Experienced in sheetmetal and duct installation. Own transportation. Available May 25 - end of August. Please call John, (416) 646-0656.</p> <p>ST. CATHARINES, Ont.: 20 year old — 1 yr. Brock Bio-Chemistry, 1 yr. Bible School — seeks summer employment in the St. Catharines area. Number of years experience, working with an optician (part-time) and in a Chemistry Lab. Please call Lisa, (416) 646-0656.</p> <p>TRURO, N.S.: Dordt College student looking for summer employment. Willing to do any type of work, anywhere. Experience in nanny/housekeeper and institutional kitchen work. Please call Carolyn at (902) 895-7597.</p>
<p>Obituaries</p> <p>Breukelen, Oshawa, the Neth. Ont. July 25, 1909 May 7, 1992 "Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God" (Ps. 146: 5). On Thursday morning, May 7, 1992, the Lord took home our dearly loved mother, grandmother and great-grandmother.</p> <p>MARGARET (MARRETJE) LANGERAK (nee Van Der Neut)</p> <p>Predeceased by her husband Gilbert, August 1975. Sadly missed by her children: Rita & Don Heeringa — Whitby, Ont. Dick & Betty Langerak — Whitby, Ont.</p> <p>Christine & Joe VanBeek — Oshawa, Ont.</p> <p>Audrey & Jake Griffioen — Cannington, Ont.</p> <p>John & Marlene Langerak — Fort McMurray, Alta.</p> <p>Gilbert & Alayne Langerak — Ancaster, Ont.</p> <p>16 grandchildren and four great-grandchildren.</p> <p>Funeral services were held at the Zion Chr. Ref. Church, Oshawa, Ont., on May 9, 1992, Rev. D.N. Habermehl and Rev. H. Wildeboer officiating.</p> <p>Correspondence address: J. Griffioen, 198 Park St., Cannington, ON L0E 1E0</p>	<p></p> <p>Congratulations to Jelle and Jessica Rekker (nee van der Beek) on the occasion of their 50th wedding anniversary!</p>	<p>Oentsjerk, Fr. Bowmanville, Ont. 1942 1992 "Praise the Lord, he has been our dwelling place for successive generations" (Ps. 90: 1). On June 6, 1992, the Lord willing, we hope to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents.</p> <p>JELLE and JESSICA REKKER (nee van der Beek)</p> <p>It is our hope and prayer that the Lord may continue to bless and guide them.</p> <p>With thankfulness for the love and guidance they have given to us: Richard & Lucy Rekker — Bowmanville</p> <p>Doug & Renita (Allyson, Meagan), Jeffrey & Jennifer (Joshua, Samantha), Tara</p> <p>John & Patricia Rekker — Bowmanville</p> <p>Jason, David, Nathan, Jennifer, Amanda</p> <p>Joe & Diane Rekker — Blackstock</p> <p>Scott & Jackie (engaged), Lisa</p> <p>Dirk & Sylvia Bouma — Kingston</p> <p>David, Juanita, Leisha, Andrea</p> <p>Harry & Nellie Rekker — Millbrook</p> <p>Leona, Daniel</p> <p>Frank & Julia Hoftzyer — Hastings</p> <p>Michelle, Arlene, Daniel, Pamela</p> <p>An open house will be held in their honour at the Maple Grove United Church, Maple Grove Road North, on Saturday, June 6, 1992, from 1:30-3:30 p.m.</p> <p>Home address: R.R. #6, Bowmanville, ON L1C 3K7</p>	<p>Summer Job Market</p> <p>EASTERN ONTARIO: An 18-year-old, Grade 13 student is looking for summer work preferably in an office setting. No job too small. All offers considered. Wide variety of experience and talents. Available June 25 until September 1, 1992. Call Carolyn at (613) 393-3303</p> <p>EASTERN ONTARIO: A 20-year-old, second-year nursing student is looking for summer work preferably in the health care field. Wide variety of experience and talents. All offers considered. Available immediately until September 1, 1992. Call Janet at (613) 393-3303</p> <p>EASTERN ONTARIO: A 21-year-old Legal Office Administration student is looking for permanent part-time/full-time work in the legal field. Highly skilled. Wide variety of experience and talents. All offers considered. Available immediately. Call Simone at (613) 393-3303</p> <p>FONTHILL: 19-year-old, Niagara College student, seeking summer employment in Pelham/Welland area. Class G license. Will consider anything; have own transportation. Available May 1/92 to Sept. 1/92. Please call Ed at (416) 892-5031</p> <p>London, Ont.: I am an 18-year-old L.D.C.S.S. student looking for a summer job. I have experience in dairy and poultry (layers) and am available June 22. Please call Evert at (519) 482-5852</p>	<p>Teachers ads on next page...</p>

Classified

Teachers

AYLMER, Ont.: Immanuel Chr. School invites applications for a definite part-time (30-40%) intermediate French teaching position. Please send application and resume to:

Andy VanderPloeg, Principal
Immanuel Chr. School,
75 Caverly Rd.
Aylmer, ON N5H 2P6

CAMBRIDGE, N.S.: Kings County Chr. School, Kings County, Nova Scotia, has a full-time teaching position available for the 1992-93 school year. This opening will be in either junior high or upper elementary. Kings County Chr. School is an interdenominational school with a student population of approx. 95 students attending Grades primary through nine. We have a staff of five full-time teachers and an Educational Assistant. Please send resumes to:

(Mrs.) Erna VanderHeide
R.R. #1 Coldbrook
Kings Co., Nova Scotia
B0P 1K0

MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for primary and intermediate teaching positions. A background in music is desirable as well as computer literacy. Please send resumes to:

T. Vroon, Principal
Haney - Pitt Meadows Chr. School
121240-203rd St.,
Maple Ridge, BC
V2X 4V5 Canada
Tel.: (604) 465-4442

ORILLIA, Ont.: Orillia Chr. School invites applications for full-time Grade 6 position commencing September 1992. Address all resumes and/or inquiries to:

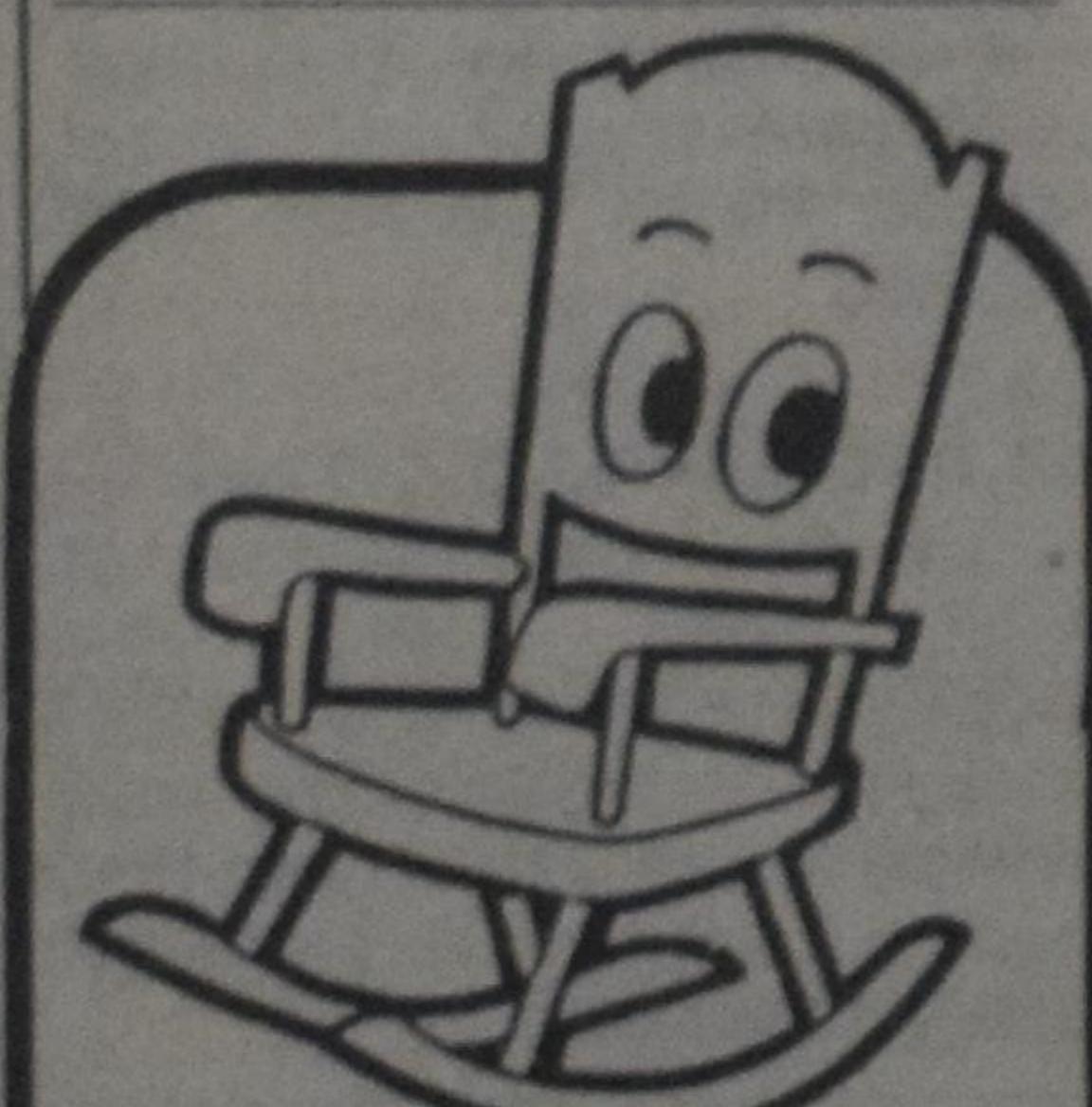
George Kamphuis, Principal
Box 862
Orillia, ON L3V 5K8

PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for computer, English, French and woodworking (junior secondary) and possible intermediate positions for the 1992/93 school year.

Applications are to be sent to:
Cedars Chr. School
701 N. Nechako Rd.
Prince George, BC V2K 1A2
Attention: Mr. John Reems
Phone: (604) 564-0707

REXDALE, Ont.: Timothy Chr. School is accepting applications for a teaching principal. Ability to give musical instruction (choral/band) and/or a working knowledge of computers would be assets. Interested applicants should send their resumes to:

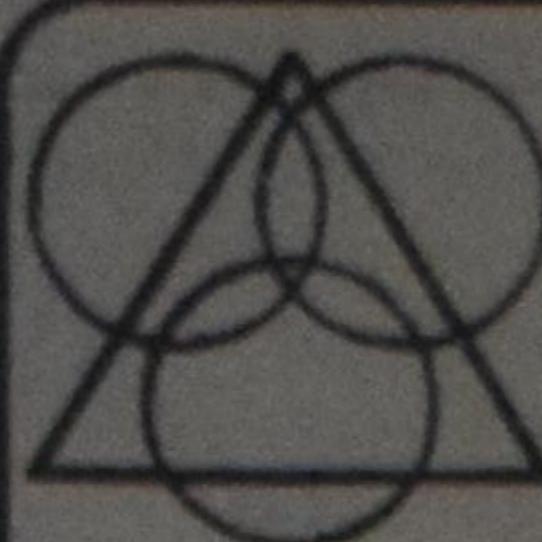
William Groot
34 Fallowfield Rd.
Rexdale, ON M9W 2W2
Phone: (416) 743-2554 (evenings)



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Teachers



Centennial Christian School

Operated by the Terrace Calvin Christian School Society

Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from **Kinder-garten through Grade 9**. We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.

Persons with a **math, socials or music/band** background are especially encouraged to apply. However, others will also be considered.

We will also require a **full-time Grade 2** teacher beginning in **September 1992**. Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:

Frank Voogd
Centennial Christian School
3608 Sparks Street
Terrace, BC V8G 2V6
Phone: (604) 635-6173

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The King's College
10766-97 St.
Edmonton, AB T5H 2M1
Telephone: (403) 428-0727

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The Christian Reformed Church in Charlottetown, PEI, is looking for pulpit supply for July 12 and 19, 1992.

Call (902) 892-5525

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For Rent

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Lokhorst Holland
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011-31-2159-12537

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Help Wanted

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We have an opening for an aggressive, self-starter as

ASSISTANT MANAGER

of a well-established fish & chip store. Salary commensurate with experience. Send all inquiries to:

P. Pritchard
4337 Long Moor, Burlington, ON L7L 1X6

Challenging Opportunity

YOUTH DIRECTOR

The **Richmond Chr. Ref. Church** is seeking a self-motivated, committed Christian to serve in a full-time unordained position as **Director of Youth Ministries**.

You should have a strong desire to share the love of Christ in ministry to junior-, senior- and post-high school youth and young adults. Send resumes to:

Search Committee
Richmond Chr. Ref. Church
6500 Maple Road, Richmond, BC V7E 1G5
Phone: (604) 277-2326

DIRECTOR OF YOUTH MINISTRIES

The **First Chr. Ref. Church of New Westminster**, an established energetic congregation on the west coast, is seeking a **Director of Youth Ministries** to give leadership to our young people and single adults (ages 14-30).

The applicant is to have strong relational skills with a passion for youth. Send resume to:

Search Committee
First Chr. Ref. Church of New Westminster
8255-13th Ave., Burnaby, BC V3N 2G6
or call (604) 521-0111

Brampton Second Christian Reformed Church

requires a

YOUTH PASTOR

(ordained/unordained)

to develop programs to challenge our youth to active participation in the Christian life.

Education, training and experience in youth ministry are desirable. Excellent employment and housing benefits will be provided. More information and a church profile are available upon request.

Resumes can be sent to:

the Search Committee, c/o Joe Grootenboer
9 Willis Dr., Brampton, Ontario, L6W 1A8
(416) 450-6796

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For more information contact:

Eagle Ridge Lifestyles
246 Delgada Rd., R.R. #4
Victoria, BC V9B 5T8
Phone: (604) 478-9364 (collect)

Events

D.V. on June 6 and 7, 1992, the
CHR. REF. CHURCH
 of
WILLIAMSBURG, ONT.
 hopes to celebrate its
40th ANNIVERSARY

Former members and friends are cordially invited to join the congregation on Sat., June 6th for an evening of celebration, starting at 7:30 p.m., and on Sunday, June 7th, for special services of worship and praise, at 9:30 a.m. and at 7:30 p.m.

For more information or accommodation, phone (613) 535-2152.

Redeemer College presents a

Spring Organ & Oboe Concert

June 2, 1992

William Wright, organ

Director of Music at Deer Park United Church and staff member of the Faculty of Music, University of Toronto.

Lawrence Cherney, oboe

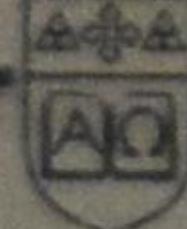
Founding Artistic Director of the summer festival Music at Sharon and teacher of oboe at the Royal Conservatory, Toronto.

Enjoy beautiful classical music from the works of Bach, Cima, Handel, Hertel, Kauffman, Kirnberger, Krebs, Sweelinck, Van Hall, and Walther.

8:00 P.M. in the Redeemer College Auditorium
 Tickets \$10 (\$8 for Seniors/Students).

Redeemer College

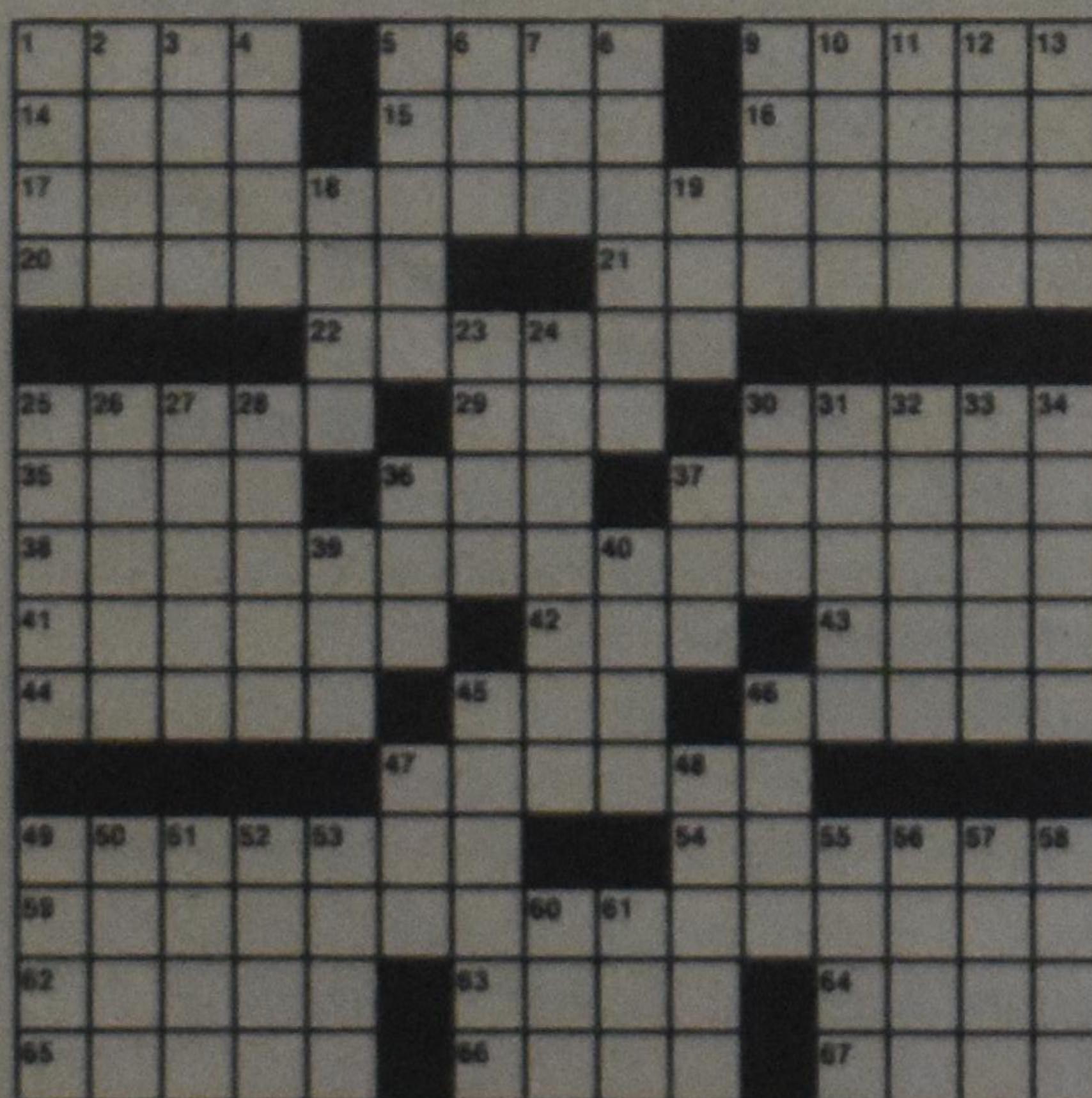
Call 416-648-2131



Weekly puzzle

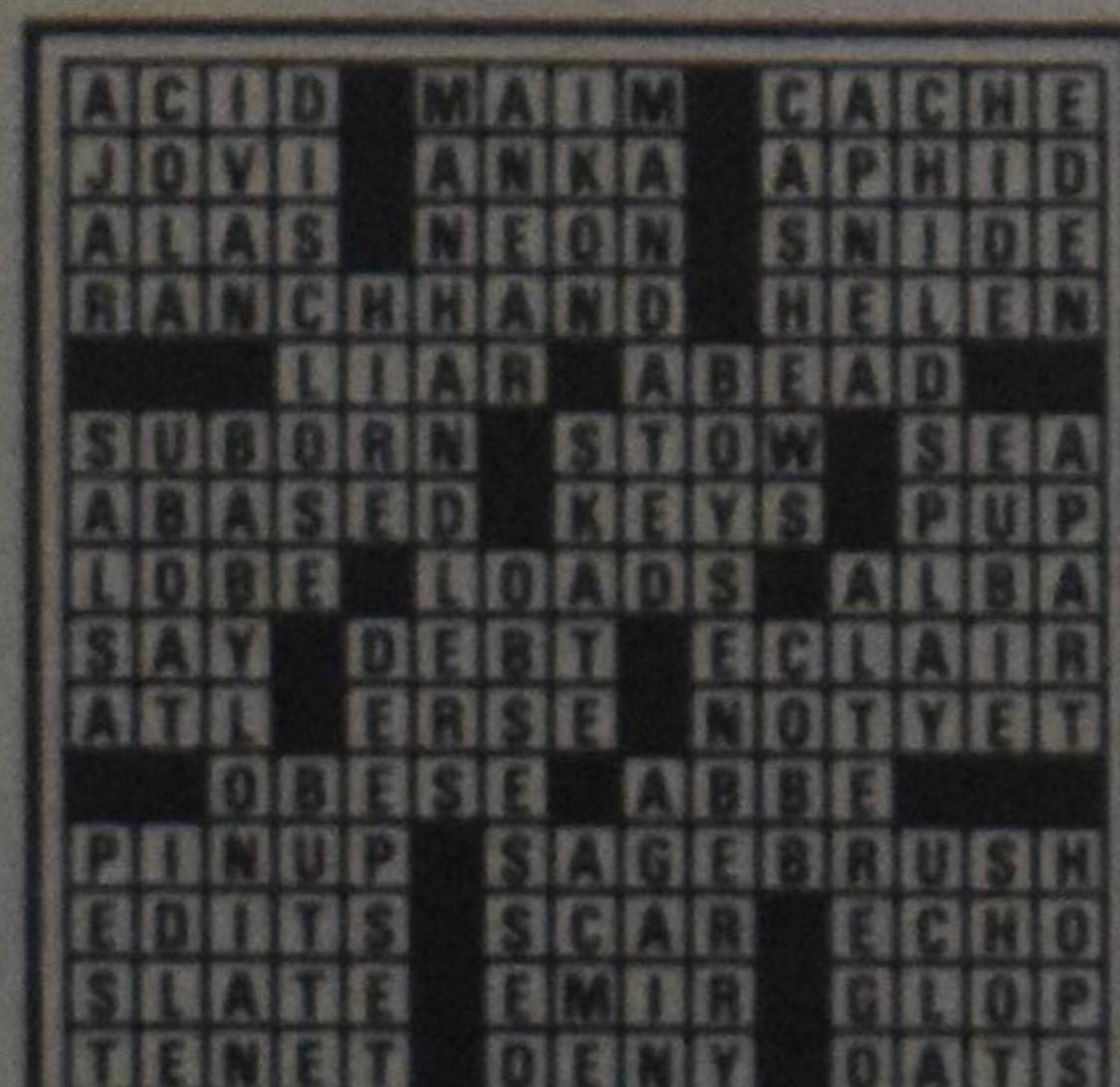
by Samuel K. Fliegner

ACROSS
 1 Rambles
 5 O.T. book
 9 Clifton and Beatrice
 14 Asian range
 15 Barrel or chop lead-in
 16 Golfer Palmer
 17 "Golden Hind" skipper
 20 Mad as a —
 21 More clamorous
 22 Acropolis site
 25 Olympics prize
 29 Indeterminate amount
 30 Acting award
 35 Prayer word
 36 Extraterrestrial on TV
 37 Baltimore pro
 38 Puck
 41 Carved image
 42 England's flyers
 43 Clinging plant
 44 Afghan city
 45 Rate of bank int.
 46 Having certain sections
 47 Give life to
 49 Spanning
 54 Amass
 59 Andersen's swan tale
 62 Mrs. Phil Donahue
 63 Eng. river
 64 Exchange premium
 65 Proprietor
 66 Not diluted
 67 Turner and Cole
 DOWN
 1 Long, deep cut
 2 Inter —
 3 Scurry
 4 Strain
 5 Separately
 6 Day of the wk.
 7 Grampus
 8 Very thin
 9 Dry gully
 10 Pulls a boner
 11 — B'rth
 12 Two-wheeler



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Last week's puzzle



49 Sphere start
 50 Part of GBS
 51 Sea swallow
 52 Anna's —
 53 Sikorsky
 54 Highland group

56 Baltic city
 57 Part of a set
 58 Super and alter
 60 Expected
 61 Country monogram

Calendar of Events

May 23	The "Listowel Concert Singers" presents "St. Paul," with soloists and symphony orchestra. At 8 p.m., Trinity United Church, Listowel, Ont.	June 2	Gerald Vandezande, Public Policy Co-ordinator for the Coalition for Religious Freedom in Education, will speak at 7:30 p.m., West Highlands Baptist Church, Hamilton, Ont.
May 23-29	"Friends in Concert," presented by the Achill & Georgetown Choral Societies and the "Ettens Mannenkoor." May 23: St. Peter's Basilica, London, Ont.; May 29: Roy Thomson Hall, Toronto, Ont. Concerts start at 8 p.m.	June 3	"Hollandse Dag" at 10 a.m., First CRC, Kingston, Ont. Speaker: Rev. J. de Pater. For info. call (613) 384-2493.
May 24	40th Anniversary Inglewood CRC, Edmonton, Alta. Worship service at 10 a.m. led by Rev. Bastiaan Nederlof.	June 5	Wayne Watson in concert, 8 p.m., Calvary Church, Scott St., St. Catharines, Ont.
May 26-28	"Ettens Mannenkoor," in concert (8 p.m.). May 26: Dominion Chalmers United Church, Ottawa, Ont.; May 28: Maranatha CRC, St. Catharines, Ont.	June 6, 7	40th Anniversary CRC, Williamsburg, Ont. For info. call (613) 535-2152.
May 30	Annual A.B.C. Sale at Shalom Manor, Grimsby, Ont. From 8 a.m. (pancake breakfast) to 1 p.m. Dutch hospitality at its best!	June 10	"Hollandse Dag," 10 a.m., Community Centre, Moorefield, Ont.
May 31	City-wide hymn-sing, 8 p.m., First CRC, Sarnia, Ont.	June 13	Thirty-fifth anniversary Knox Chr. School. Picnic celebration from 11 a.m. till 3 p.m., at the school, Bowmanville, Ont.
June 1-5	Milk & Honey Summer Festival at Redeemer College, Ancaster, Ont. Theme: "The Seasons of our Lives." For info. call Janet Hoytema at (416) 648-2131.	June 20	"Grunneger Picnic," 20th anniversary, at 10 a.m., Grand River Conservation Area, Rockwood, Ont. Special praise and thanksgiving service for Rev. & Mrs. Nonnekes on the occasion of their retirement. At 8 p.m., CRC, Fredericton, N.B. For info. call (506) 450-3959.
June 2	Spring concert featuring organist William Wright and oboist Lawrence Cherney, at 8 p.m., Redeemer College, Ancaster, Ont. For info. call (416) 648-2131.	July 1	Frisian picnic, 25th anniversary, at 11 a.m., Pinehurst Conservation Area, near Paris, Ont.



**25th anniversary
 FRISIAN PICNIC**

Wed. July 1, 1992
 Starts at 11 a.m.

Pinehurst Conservation Park
 (Highway #24 — 4 miles north of Paris)

We have special events planned throughout the day. Hope to see you all there!

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Church News

Christian Reformed Church

New ministry co-ordinator

— Rocky Mountain House CRC, Rocky Mountain House, Alta., has a new staff person, Mr. Elroy Leenstra, who is co-ordinator of church ministries.

Personal

MAY 1992

THE CONSULATE-GENERAL WOULD LIKE TO COME IN CONTACT WITH THE FOLLOWING INDIVIDUALS:

ONNINK, Henk, born June 19, 1931, immigrated to Canada September 28, 1977, last known address in Canada: 2415 Aladdin Crescent, R.R. 4, Abbotsford, V2S 4N4.

SASBRINK HARKEMA, M., born December 23, 1945, last known address in Canada: Saskatoon, Saskatchewan, S7M 5L6.

TAMBELL see Kötter, Agatha Irma Maria, born July 6, 1927, married to Aubrey Major Tambell, immigrated to Canada on June 6, 1953, last known address in Canada: 224 Fort Street, Amherstburg, Ontario.

WIJNGAARD, Rudy Auke, born June 9, 1958 in Utrecht, last known address: 1997 Spring Road, Mississauga, Ontario, L5J 1N2.

CONSULATE GENERAL OF THE NETHERLANDS
 1 DUNDAS ST. WEST,
 SUITE # 2106, BOX 2
 TORONTO, ONTARIO
 MSG 1Z3
 PHONE: (416) 598-2520
 FAX : (416) 598-8064

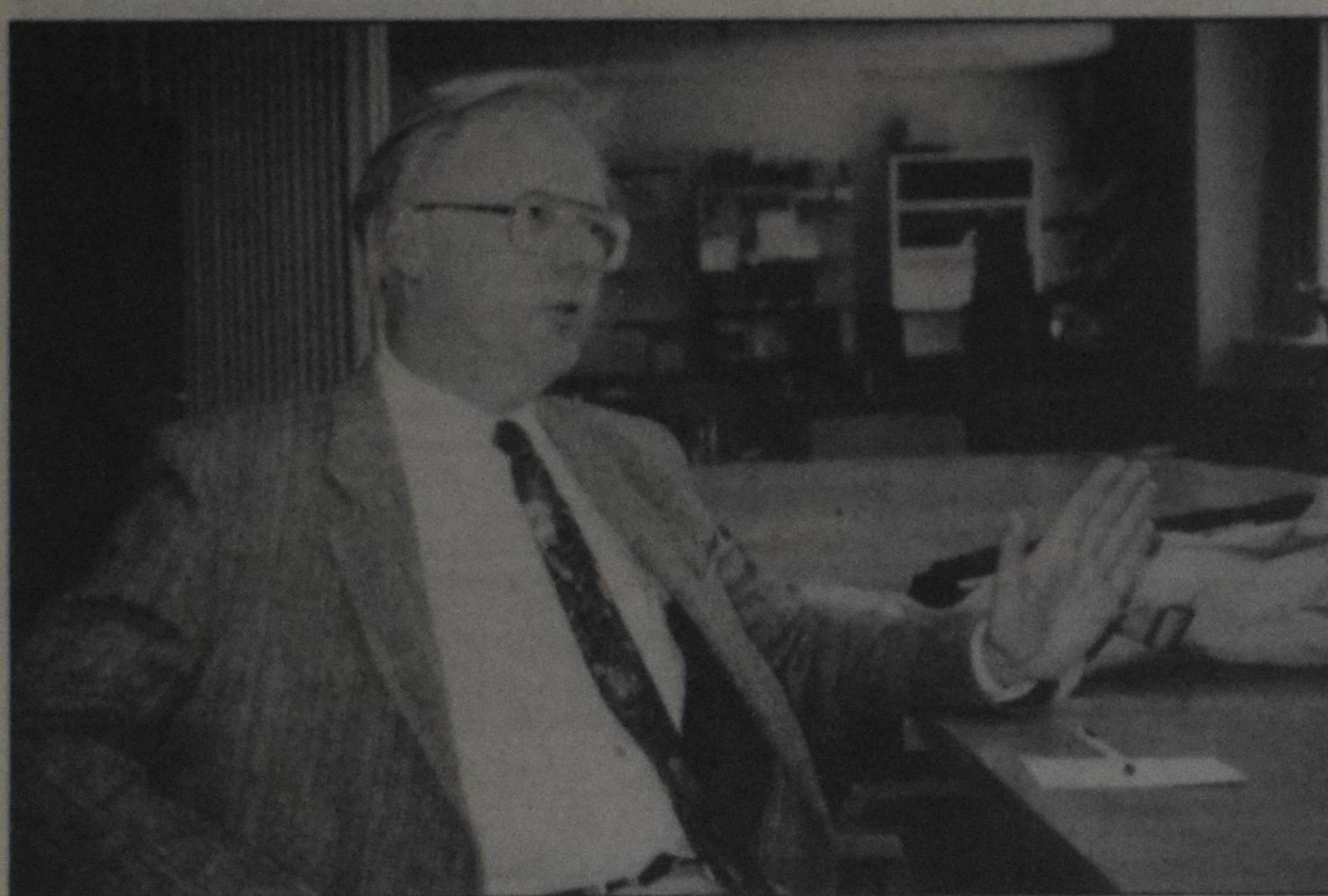
Will there be religious freedom and justice for all in our education system? It may depend on you!

Hear **Gerald Vandezande**, CRFE Public Policy Coordinator, challenge parents to exercise their educational rights and responsibilities. Mr. Vandezande has been active in political negotiations and court action to promote parental rights and public funding for religious education options within and outside the public system.

Tuesday, June 2, 7:30 P.M.
West Highlands Baptist Church
 (Garth St., just north of Hwy. 53)
Sponsored by the Coalition for Religious Freedom in Education (CRFE)

News

Templeton lecturer takes a controversial Christian position on pre-natal human life



Dr. Gareth Jones describes how he came to be concerned with the ethics of pre-natal humans.

Robert VanderVennen

TORONTO, Ont. — "My hope is that, in the future, a time will come when each embryo brought into existence, whether naturally or artificially, will have an opportunity to develop into an adult human." This is a "profound Christian hope," said Dr. Gareth Jones, professor of anatomy at the University of Otago in Dunedin, New Zealand, in his Templeton Foundation lecture at the University of Toronto.

At present only about 40 per cent of human embryos, for one reason or another, are born, he said. The majority of them, only a few days after fertilization, are spontaneously aborted, and the mother has been unaware that she has been pregnant briefly.

These "doomed embryos" cannot be equated with a child or adult. We must treat them with respect and may not demean them, he said. But he thinks that the loss of some new embryos

through the process of in vitro fertilization is not ethically different from their spontaneous loss in the mother's body. It is not "homicide," he says.

Although Jones is a neuro-biologist, he became interested in the status of pre-born humans out of a Christian concern to show the connections between the biological sciences and the Christian faith. He has become a highly-regarded medical ethicist, and has published books and scientific articles in the professional literature.

Jones's best-known book is *Brave New People: Ethical Issues at the Commencement of Life*, published in 1984 by Inter Varsity Press. He is also director of the Bioethics Research Centre at his university, and co-author of a new book "Practical Medical Ethics," being published by Oxford University Press.

Community is important

Jones says he has become much more appreciative in recent years of the role of community in medical ethics. Community support of people who must make hard decisions is essential, he says. He is impatient with people who strongly hold highly principled positions but aren't prepared to put them into practice. Not all people who are forced to make hard decisions have the material, spiritual and community resources to make a courageous decision, he says.

Indeed there can be no communal public solution to pre-natal ethical decisions so long as people hold tightly to one or another of two polar opposite

positions, says Jones. We need to meet somewhere in the middle, he insists.

Jones says that the Bible is not designed to give information about the precise state of fetal life, but it does provide important pointers to attitudes we should have. Bible writers do include fetuses within the human community. They see continuity to life before and after birth.

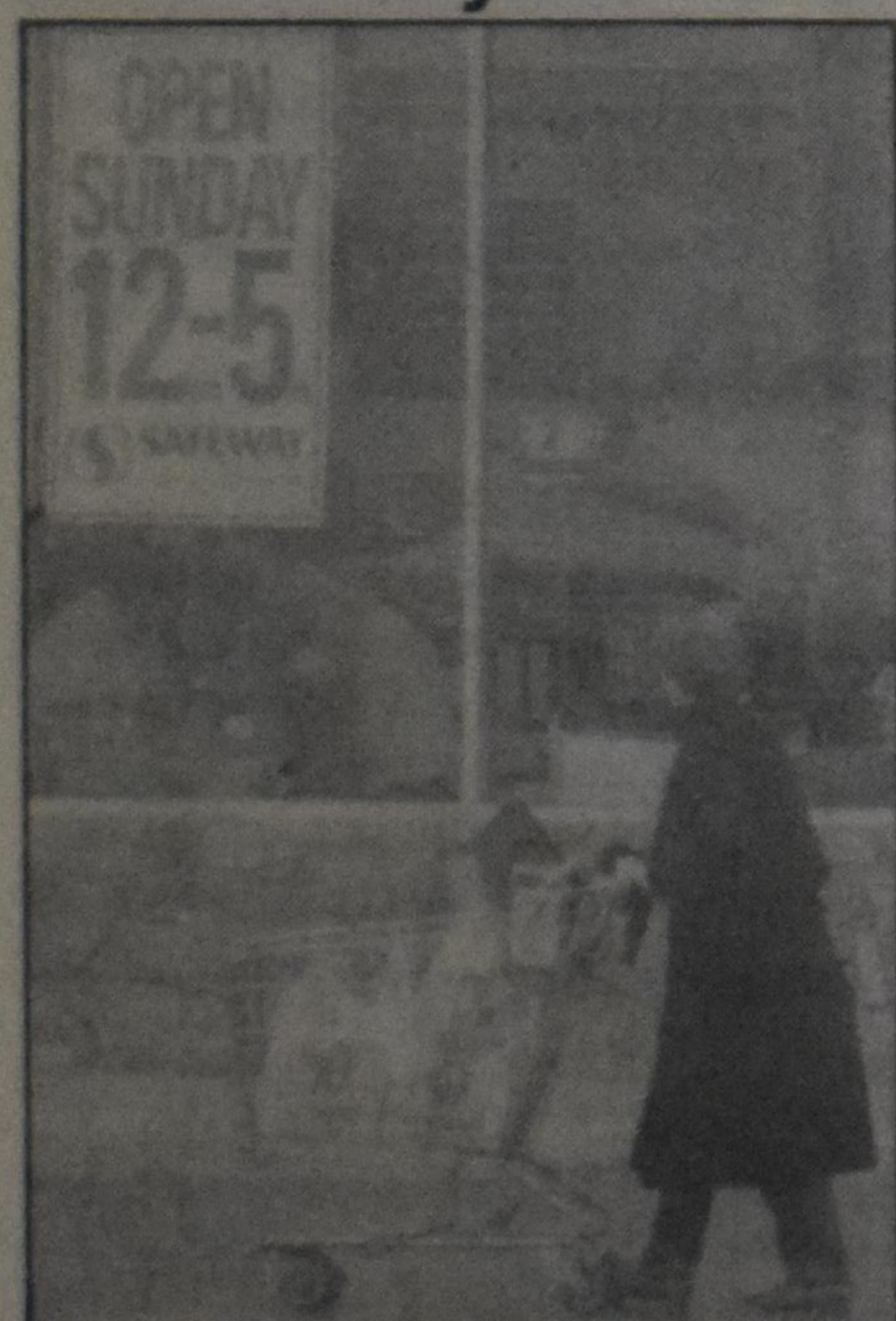
The development of Jesus through the embryo and fetus stage accents their importance in a Christian view. The Bible shows that human fertilization is a gift from God, not a purely human act.

Known to God?

But, says Jones, "I would suggest that there is no biblical evidence that God has called early embryos (subsequently to be spontaneously aborted) to be his, or that they are known to him in some special way prior to their premature destruction. The biblical writers are silent on such matters, and we do well to respect their silence."

The John Templeton Foundation, which also awards an annual Templeton Prize for Progress in Religion, recently set up a program of ten lectures to be given each year. They are organized by Dr. Robert L. Herrmann of the American Scientific Affiliation. The lectureship is dedicated to exploring new dimensions of religious faith and its relationship to science. The Toronto lecture was co-sponsored by the Canadian Scientific and Christian Affiliation and the Institute for Christian Studies.

Sunday shopping: West says 'Yes'; East still saying 'No...um, well maybe'



to be changed, they changed their minds at the last minute and remained closed. Popular opinion in larger cities is reportedly in favour of Sunday openings.

West takes it for granted

Ontario could soon follow the lead of Western provinces such as British Columbia, where stores have been open for so long people take it for granted. Department stores in Alberta's larger cities say Sunday is one of their busiest days of the week. Saskatchewan has made the decision a local option, with the result that stores in most cities are open on Sundays. Eastern Saskatchewan stores attract a fair number of shoppers from Manitoba, whose stores may open with a maximum of four employees on duty.

New Brunswick, like Ontario, appears to be moving towards more Sunday shopping. Last year's November-December experiment worked so well that several other months of the year may be released from Sunday restrictions.

Quebec is the last of the larger provinces to remain rather solidly against Sunday shopping, save for its convenience stores which have long been allowed to open. Nova Scotia gave up on the idea of Sunday openings after a public outcry against proposed legislation in 1990. Prince Edward Island (PEI) and Newfoundland remain firmly closed, despite complaints by PEI businesspeople of revenue lost to New Brunswick's Christmas openings last year.

Safeway in Winnipeg: open on Sunday, but with no more than four employees.

Bill Fledderus

ST. CATHARINES, Ont. — The majority of Canada's 10 provinces still say "no" to Sunday shopping, but most nay-sayers are coming under increasing pressure to change.

In Ontario many retail giants are showing increasing disrespect for the "Common Pause Day" law, and the pressure of their repeated law-breaking is taking its toll on law enforcers. The most recent incident took place over Mother's Day Sunday when a group of major department store chains announced they were going to disobey the law and open at noon. However, when the province's New Democratic Party (NDP) government gave hints that the law is under review and is likely

Canadian study on reproductive technology comprehensive and unique



Intervenors at Montreal public hearing, Nov. 21, 1990.

...continued from p. 1

Canada is not the only country to engage in this kind of research and data gathering. There have been over 100 commissions worldwide. But none of them have dealt simultaneously with the causes and prevention of infertility, methods of assisted human reproduction, prenatal diagnosis and genetics and embryo and fetal tissue research, explains Knoppers. She says she's awed by the holistic approach to the numerous areas of concern.

According to her, three sectors of Canadian society will be able to benefit from the report that the commission hopes to present in October: policy

makers, regulators and educators. The first group, which includes hospital boards and legislatures, will be helped by the adoption of a somewhat uniform set of policies. The second, which includes physicians, lawyers and lab technicians, will be able to apply policy accordingly. And educators will be able to pass on information to the public and to students.

Although the reception of the report will be somewhat tainted by the political difficulties the commission experienced and by the accusations of some feminist groups, the quality of the report will speak for itself, insists Knoppers.

Photo: courtesy Photo Features Ltd